THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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Contents for NOVEMBER, 1920

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The colour print on the cover is one of the series "The Hundred Views of Yedo," painted by Hiroshige

SUBSCRIPTIONS:

In the Japanese Empire, (postpaid) per year in advance . . *Yen* 10.00
In Foreign Countries, (postpaid per year in advance . . . „ 11.00
Single Copy, ... „ 1.00

Foreign subscriptions should be remitted by P. O. or express money order, to The Japan Magazine Co., 6 Itchome Uchisaiwai-cho, Kojimachi-ku, Tokyo, Japan.

AGENTS:

Maruzen Company, Tokyo
Kyo-Bun-Kwan, Tokyo
Kawase Nissindo, Kobe
Kelly & Walsh, Yokohama & Shanghai
B. F. Stevens & Brown, London.
Brentano's, New York & Paris.
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His Imperial Majesty, the Emperor of Japan

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Her Imperial Majesty, the Empress of Japan

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Chrysanthemums (*Kengai* variety—Multiples)

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THE JAPAN MAGAZINE

VOLUME ELEVEN NOVEMBER, 1920 NUMBER SIX

PORTRAITS OF THE EMPEROR AND THE EMPRESS

PAINTED BY MR. JOHN W. L. FORSTER OF CANADA

The Japan Magazine is to be congratulated on securing the accompanying excellent reproductions of the oil paintings made by the noted Canadian artist Mr. John W. L. Forster during the World's Sunday School Convention Sessions. The pictures were painted from one glance obtained when Their Majesties were returning to Tokyo from Nikko, and from portraits and articles of dress brought to the artist's studio from the Court. He was also assisted by the helpful criticisms and suggestions made by the Court ladies and gentlemen who carefully watched the progress of the work, often visiting his studio for the purpose.

The finished portraits were presented to Their Majesties by the delegates to the Convention on Oct. 11th, the portrait of the Emperor being the gift of the gentlemen and that of the Empress the gift of the ladies. This is the first time an Occidental artist has been permitted such a privilege and the whole affair has given great pleasure to all concerned and aroused much interest.

KIMI-GA-YO

(Japanese National Song)

Kimi-ga-yo wa, chiyo ni ya-chiyo ni, sazare-ishi no
Iwao to narite, koke no musu made.

A thousand years of happy life be thine!
Live on, my lord, till what are pebbles now,
By age united, to great rocks shall grow,
Whose venerable sides the moss doth line!

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REPORT: EIGHTH WORLD'S SUNDAY SCHOOL CONVENTION

[The following excellent account of the Convention, exclusive of daily sessions, is taken from the *Japan Advertiser*.]

Tokyo Reception

The City of Tokyo, represented by its mayor, Viscount Tajiri, and a large reception committee of municipal officials, tendered its official reception to the visiting Sunday school delegates Friday afternoon October 8, at Hibiya Park. The park was gaily decorated for the affair, the weather was beautiful, and a large crowd seemingly greatly appreciated the cordial and elaborate welcome given them.

The climax of the reception was the address of welcome by Mayor Tajiri and the response by Dr. Frank L. Brown, general secretary of the World's Sunday School Association. The addresses were made in the big tent put up in the park and were followed by the serving of a supper for the hundreds of visitors.

"You delegates from thirty nations," said Viscount Tajiri, standing on a chair and trying to make his frail voice carry to the far parts of the tent, "we appreciate your coming to Tokyo, for you come here for the sake of Christianity and humanity. We citizens of Tokyo express to you our appreciation for the splendid service you have rendered mankind for the brotherhood of man. Please accept our sincerest wishes and accept what little we have done for you this afternoon as a symbol. It has come from the bottom of our hearts." The mayor also thanked the Christians of Japan for bringing the Sunday School delegates to Tokyo.

"In the name of Christ, in the spirit of Christianity," the aged mayor said earnestly, "we are brothers, we are sisters. You are with us here as our visitors. Will you enjoy your visit to the full and will you feel that you are among friends."

The Viscount then led the Japanese in three "Banzais" for the World's Sunday School Convention.

"I do not think there is a single visiting delegate here who feels as if he is capable of giving expression to his feelings at this moment," declared Doctor Brown, responding to the mayor. "This welcome represents the Japanese spirit of hospitality which we can never forget. This wealth of color and decoration and the elaborate entertainment are not the main things; we feel that we have been learning the heart of Japan. It required the fire which burned Convention Hall to show us the true heart, as well as the resourcefulness, of the Japanese people. This represents not only the heart of Japan, but also her faith in her own future and the fact that she believes in the Sunday school movement.

"This is the last word in hospitality and should help tremendously in solving those problems of international friendship and relations which are vexing the best minds of the world to-day." Doctor Brown paid a tribute to Baron Sakatani, Viscount Shibusawa, and other Japanese liberal leaders and declared: "We are one in the great essentials. We are going to work together in a greater way in the future."

The mayor spoke in Japanese, his speech being interpreted by Mr. J. Kuai,

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secretary of the Japan-America Society. The Reverend K. Ibuka gave Dr. Brown's speech in Japanese.

The delegates were entertained before the supper by four separate open air amusements in the nature of juggling and sleight of hand and by a concert by the Imperial Naval Orchestra. Tea and native food was served at several booths about the inclosed part of the park and each visitor was presented with a pretty souvenir in silk. Aerial bursts and rockets were shot high into the sky all during the afternoon, balloons, flags, paper animals and birds floating from the exploding shells.

The municipality is said to have expended ¥25,000 in preparing for the reception.

Passes, good on all tram lines in Tokyo, were presented to the delegates by the Tokyo Electric Bureau.

Yokohama Welcomes Delegates

Twelve hundred invited guests, 400 of them foreign delegates, attended the reception and garden party given by the city of Yokohama to the Sunday School delegates at Yokohama Park October 14th. The weather was threatening during the morning and fears were entertained for the success of the reception, but the sun came out in the early afternoon and all arrangements were carried out as planned. The Yokosuka Naval Band played a number of selections during the reception, and before the commencement of the program fire-works and a troupe of jugglers kept the crowd interested. The park was gaily decorated for the occasion.

Governor Inouye of Kanagawa Prefecture and Mayor Kubota of the City of Yokohama received the guests. Mayor Kubota delivered an address of welcome to the assembly which was replied to on behalf of the visitors by Justice J. J. MacLaren and Dr. Frank Brown. An impressive incident was a parade of more than 500 Sunday school children, each carrying a flag, who marched into the grounds and assembled before the band stand where they sang a Sunday school hymn. At the close of the reception each child presented his or her flag to a delegate. Refreshments were served from the numerous booths erected in the park. After the reception older members of the party found autos waiting at the entrance to the park to take them to the railroad station.

"I take great pleasure to welcome you here on behalf of your friends at Yokohama," said Mayor Kubota, "and to extend to you our hearty greetings and congratulations on your successful reunion at the Eighth World's Sunday School Convention.

"You have come to Tokyo to hold your fraternal convention, and there you have been meeting for the deliberation of many important problems of the religious education of childhood and youth, and of the teaching of international religious brotherhood. Your enthusiastic and zealous efforts in the present convention may give great encouragement to all Sunday school workers of the world, and not only that, but they may help to promote and improve international fellowship among all nations.

"To-day, we are very grateful to you for you have honored us with your presence here, representing 30,000,000 Christians. Our entertainment of this afternoon is very simple, but I believe that you will accept and appreciate our spirit of cordial and sincere friendship. Now at the end of my greeting, I wish again to give my heartiest thanks and that of all your friends in this city for your visit to Yokohama."

Tea at Akasaka Palace

A hundred especially invited delegates to the convention were entertained by the Japanese Government at the Akasaka detached palace one afternoon. The visitors took a long walk over the beautiful palace grounds and were served tea indoors.

Patrons' Association Entertains

The Imperial theater was the scene yesterday of a brilliant gathering of Japanese statesmen, business men and delegates. It was the occasion of the reception of the Patrons of the convention to the visiting delegates and the lobby

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and stage of the theater were especially decorated for the event.

The steps at the main entrance were massed with beautiful banks of flowers. Gay flags. bunting and evergreen were tastefully arranged about the building. A splendid musical program was rendered and Dr. Smith reproduced the pageant "From Bethlehem to Tokyo." The Imperial Naval Orchestra assisted in the afternoon entertainment and special numbers were rendered by Mrs. K. Yanagi and Miss S. Ogura.

The opening address of the afternoon was delivered by Baron Sakatani. Messages from Marquis Okuma and Viscount Shibusawa were read to the delegates. The responses were made by Justice MacLaren and Doctor Brown. Count Uchida, the Foreign Minister, was the guest of honour. In the course of his brief remarks he said:

No one feels more delighted than I to be invited by the Patrons' Association and to greet you our distinguished guests from abroad. Because the Eighth World's Sunday School Convention is the first international conference ever held on this scale in Japan, our government and people have been deeply interested in its success. Its achievement will help to promote international good will and will mark an epoch in the history of the Japanese nation.

To our hosts, Viscount Shibusawa and other patrons, I wish to express my sincere appreciation of their noble and unselfish efforts for giving their material and moral support to the convention. To you, officers and delegates of the convention, who represent a Christian conconstituency of over thirty nations, I bid you my cordial welcome and congratulate you on the triumphant success of the convention. Your efforts for the good of mankind will prove to be a blessing to humanity.—*Japan Times and Mail.*

The Fire

"*Sensei!*"

A Japanese girl member of the chorus which was practicing in Convention Hall for the pageant raised her hand and spoke to Mrs. H. Augustine Smith on Tuesday afternoon, October 5. There was just the call to her teacher, and then a look of helplessness. For she was pointing to a flame which grew bigger as it shot out from behind a sign "I Am the Light of the World," and she seemed to express in the single word the feeling of coming disaster.

There were no more heroic figures in the fire which destroyed Convention Hall, the tabernacle built for the Sunday School Convention, than those Japanese young people in the chorus who, in little rescue parties, returned to the burning building to rescue property and to do their part in seeing to it that no person in the building was injured. The fire was seen while the Imperial Marine Orchestra was playing "Jerusalem," at 3.48 o'clock on the afternoon of Thursday, October 5. When Professor Smith's attention was directed to the small flame, he raised his hand and rapped with his baton for the music to stop. Failing to understand him for a moment, the band men who had worked with him for several weeks in preparation for the World Convention continued their music. They looked up for a moment, but only wondered why the "sensei" rapped at such a time during the number they were playing. Once realizing the cause there was silence from the orchestra, and, for a moment there was no disposition to move by anyone on the stage. It was as if the entire group was stunned on the burning stage, and it was only after Mr. Smith had spoken to them and requested that they file out as quietly as possible through the front door of the big building that they began to move from the stage. When he asked for quiet that all accidents might be avoided Mr. Smith told the chorus and those in the building that the fire would not last, that it was only a tiny blaze. He says now that after the first moment he saw that the big building, full of inflammable material, would never be saved. For a time the members of the chorus used a hose on the flame, and then an attempt was made to pull down the canvas signs which hung overhead. But still the blaze spread until it reached out and into the ceiling of the main auditorium.

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Statuary Saved

The quick fire, which was first apparent from the outside through the topmost windows of the buildings, spread across the upper part of the building like a prairie blaze. Within ten minutes from the time the first puff was seen, which was 3.48 o'clock, the upper walls had fallen in and the place where the handsome white building had stood but ten minutes before presented only a crackling fire-bed, from which the earlier high flames and black funnel of smoke had disappeared. The statue of Christ Blessing the Mother and the Children of the World stood out even more prominently than before, seeming to be unharmed by the fire.

Although efforts were made, little was saved from the destruction, so quickly did the flames spread. One of the two grand pianos on the platform was removed and persons in the various offices which had been removed to the building only the day before made hasty attempts to carry out important papers and office material. Many of the more valuable papers, plans, programs, speeches and the like were saved, but large amounts of tickets, books, pamphlets and programs were consumed.

The fire trucks began to appear within a few minutes after the fire could be seen, but by the time the hose connections were made and the streams began to flow the fire was beyond control. The building was a temporary affair, constructed of light poles and lumber, bamboo sticks and plaster, all of which made a pile which burned like loose kindling wood.

Sympathy Expressed

The executive committee of the convention was in session across the open space from the hall in the Station Hotel when the fire occurred. Under the chairmanship of Justice John J. MacLaren, the committee was going over the plans for the opening of the convention, which was to be held in the Convention Hall at 7 o'clock that same night.

When the destruction of the building became known, the committee held a short prayer meeting and then, before beginning plans for the carrying out of the convention program in spite of the unfortunate occurrence, they unanimously passed resolutions of deepest sympathy with the Japanese Committee and the Patrons' Association. The committee was certain that the world convention would be held, but it felt keenly the grief of the Japanese who had put forth their finest efforts to provide a building suitable in capacity and beauty for the convention.

Before the blaze had died down, several prominent Japanese who had been active in promoting the convention—Viscount Shibusawa, Mr. S. Ebara, Rev. K. Ibuka, and a number of others—joined the executive committee. All wore a look of deep dejection. Then came in Mr. T. Furuhashi, the architect who has for weeks given his time and his heart to the artistic finish of the tabernacle. Mr. Frank L. Brown, general secretary of the convention, took his hand and extended his sympathy. The young architect broke down and wept like a child, joined by many others in the room. Mr. William G. Landes, who has a beautiful voice, began singing "How Firm a Foundation," and was joined, one by one, by the others present.

The committee then quietly went to work to rearrange the meeting and make plans necessary for the carrying out of the convention program.

Details of the Fire

Contrary to the first reports of the big fire there was a near panic in the hall before the crowd of nearly a thousand persons had been completely cleared out. When the first flame was seen and Professor Smith rapped his baton to stop the Imperial Orchestra, which was in the middle of the selection of "Jerusalem," the orchestra did not stop, and even after the music had stopped and the crowd had seen what was wrong, they did not begin to file out immediately. As the flames spread over the entire ceiling of the stage and the girls in the chorus began to realize what a serious fire it was going to be, some four hundred of them attempted to leave the building by the side entrance. In doing this about forty of them stepped off the platform, missing the steps and falling on the floor some feet below. One member of the chorus was bruised before

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the others, who had started to push through to the door, realized that the danger was in panic instead of from the flames.

Professor H. Augustine Smith stopped three Japanese boys who attempted to save the grand piano, after they had the first piano out of the fire. "I wish I knew the fellows who did that heroic piece of rescue work," said Professor Smith. "While I haven't any official medals to give them, I think bravery should be recognized."

Use of Insurance

A fund of ¥100,000. representing the insurance on the Convention Hall, destroyed by fire Tuesday afternoon October 5, will be used by the Executive Committee of Japan, under the direction of the Patrons' Association, for defraying the costs of the convention and the charges on building material which was lost. Mr. H. Nagao, vice-chairman of the Japan Executive Committee for the convention and a member of the board of trustees of the Patrons' Association of Japan which raised the money for the building, said recently that the men who had raised the money had never for a moment thought of dividing it up among the original donors.

"There will be plenty of use for the insurance money," said Mr. Nagao. "First of all, the building had in it certain materials which were only loaned. Certain parts of the building were to be returned to the company when the building was taken down, and, in the event it had been sold, these parts of the building were to have been paid for. We must first pay these bills and then we will devote the remainder to the use of Mr. S. Ebara, chairman of the Executive Committee of Japan, for defraying other expenses. If there should by any chance be anything remaining, which we feel sure there will not, it will be put in the convention fund." Professor Smith estimated Shat the costumes lost represent an expenditure of ¥2,000.

Just 24 hours after the fire had occurred, at 4 o'clock Wednesday afternoon, the ground where the Convention Hall had stood was cleaned of all the charred remnants of the big building. The architect's hut, which stood far enough away to escape any damage, was the only part of the big enterprise that remained.

Imperial Theater Bone Dry

"Mineral water, tea and cake!"

This was the sign that hung over the big oak bar on the second floor of the Imperial Theater Thursday morning when the first delegates arrived. Thus the delegate who is intensely interested in world wide prohibition rejoiced in the knowledge that the great dry wave from the U.S.A. had penetrated even as far as the Imperial Theater, Tokyo. Where only a few nights ago the cocktails and the whisky-tansans might be obtained, there was no sign of anything alcoholic. The Imperial Theater of Tokyo was bone dry!

Losses by Fire

The complete list of more important property lost in the Convention Hall fire was made public at Convention headquarters just before the meetings closed.

Grand Piano	¥5,000
1,000 Benches	2,500
Seven Mimeograph Machines & 500 Gross Pencils	3,750
1,000 Sets Post Cards	1,000

Parade at Hibiya

Ten thousand children and grown people are estimated to have taken part in the Sunday school rally at Hibiya Park and the parade through the streets of Tokyo Sunday, October 10. It was a beautiful autumn afternoon and the immense throng of Japanese children, the girls dressed in many colored kinonos and school dresses and the boys in their black and white kimonos with dark skirts and neat school caps, was an inspiring sight.

Carrying Sunday school banners and singing "Stand Up, Stand Up for Jesus, Ye Soldiers of the Cross," the hundreds of groups of youngsters gave an impressive and a thrilling demonstration of the energy and enthusiasm of Japanese youth and of the strength of the Sunday school movement in Japan. Different groups, as they marched along in columns of fours, waved their pennants and broke out into a spontaneous "Banzai! banzai!" at every foreigner who waved his hat or handkerchief at them.

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The children and delegates began to gather at Hibiya Park at 1 o'clock and in an hour thousands had assembled. After the formal program was ended the parade was formed, the first group being in front of the Imperial Hotel. It was after 3 o'clock when several automobiles carrying the parade marshals came to the head of the impatient line and started the long formation moving. The band behind the first group started playing "Stand Up, Stand Up for Jesus" and the parade was off.

Spectators Join Chorus

The delegates were grouped by countries and carried banners with the nationality of the groups. The American delegation was of course the largest; it swung off down the street from Hibiya Park singing, "Onward, Christian Soldiers," and many foreigners along the way took up the song as the group passed. Canada, Holland, England, Argentina, Brazil, China and Korea and other countries were represented.

Chief Justice MacLaren, chairman of the convention, made an address at the park before the parade started, expressing appreciation of the large gathering and congratulating the city and nation on its Sunday school work. Mr. Soroku Ebara, president of the Tokyo Young Men's Christian Association and member of the House of Peers, responded for the Japanese.

"At previous conventions we have never received such honors and attention from the ruling powers as we have had the honor of receiving at this present convention," said Justice MacLaren. "This convention will go down in history as among the greatest that has ever taken place, not exceeded by any in the past, and I think it will be a long time before any of us, even the younger men here today, are privileged to see such another convention held under the auspices of the World Sunday School Association. I wish you all prosperity and hope that your numbers and influence will increase."

Ebara Responds

"Friends," said Mr. Ebara, "although we Christians are small in number, the reconstruction of society and the happiness of the individual man depends on our having firm faith. Faith in God enshrined in a child's heart is a foundation for the greatest happiness. The distinguishing mark of us Christians must be that, much more than all other patriotism, we strive in efforts for the reconstruction of society. Jesus says that in our righteousness we must excel the Pharisees and Sadducees.

"Conflicts between man and man, and between nation and nation, arise from different standards of right and wrong and distinctions between what is true and what is false. From these differences arise conflicts in feeling and interests. Leaving aside the great Buddhist faith, pantheistic religions, national moral systems, or philosophical ethics do not make a study of the good and truth of which mere human strength is capable.

"We Christian believers, through our faith and the Lord's grace, more and more beautifying the ancient Japanese spirit, Yamato damashii, and Bushido, are full of hope for a preservation and reformation of our glorious national institutions that have been our proud heritage for over 2,570 years."

The Last Pageant

As was predicted the final pageant of the convention, "The Court of Christianity," presented at the Imperial Theatre last night, was the best stage picture of any given. For lighting effects and grouping of characters on the stage there was no better effect given than in last night's production which in its final scene showed 325 children of Tokyo surrounding a White Cross, some of the young people holding candles lighted, some the palms of victory, but all gowned in costumes which represented the nations of the world and the peoples of the earlier days of Biblical history.

Miss Saito, a Japanese girl, as the Spirit of Christianity in the center of the group, was a beautiful picture as she spoke above the music as the nations of the world reached the stage:

"In Christ there is no East nor West;
In Him no North nor South;
But one great fellowship of love
Throughout the whole wide earth."

Chief among the directors of last night's

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pageant were Miss Betty Dunning of the Tokyo Y.W.C.A. Miss Edith Parker of the Joshi Sei Gakuin and Miss Scheres-chewsky. Mr. Holstedt again managed the lighting of the stage.

John Wanamaker President

Mr. John Wanamaker of Philadelphia was unanimously elected president of the World's Sunday School Association by the delegates in convention at the Imperial Theater Wednesday. Mr. Paul Sturdevant of New York was elected treasurer, while Dr. Frank L. Brown will be continued in office as joint general secretary.

Mr. Wanamaker, who has been chairman of the executive committee of the association since the death of Mr. Henry J. Heinz, is one of the great department store builders and business men of America. He has two large department stores, one in Philadelphia and the other in New York.

He has also taken a real part in the political life of the United States and during the administration of President Harrison he was Postmaster General.

His Christian work is most extensive. He founded the Bethany Presbyterian Sunday School and is still its superintendent. He has also taught a large Bible class. During the four years that he was Postmaster General, and living in Washington, he always returned to Philadelphia on Saturday nights that he might take his part in the Bethany Sunday School on Sunday. He has given time and money to the Y.M.C.A. and was one of the founders of the Christian Commission during the Civil War. He was a member of the Board of Finance for the Centennial Exposition in Philadelphia in 1876.

His Philanthropies World Famous

Mr. Wanamaker's philanthropies are known the world over. He helped found the Presbyterian Hospital in Philadelphia, and with Mrs. Wanamaker built the children's ward. He founded the Wanamaker Institute of Industries, the Bethany Dispensary and the first Penny Savings Bank, of which he is the president. He has erected Y.M.C.A. and college buildings in India, China, Japan and Korea, and has in whole or in part erected many churches and other institutions. He has twice been honored with the degree of LL.D., and received the decoration of an officer in the Legion of Honor from the French Government in 1912. In 1914 he sent two relief ships to Belgium.

The nominations for officers and the executive committee, as submitted to the convention by the nominating committee, were adopted without change. The vice-presidents elected were: Justice J. J. MacLaren of Toronto; Bishop H. J. Hartzell of Blue Ash, Ohio; Mr. James W. Kinnear of Pittsburg, Pennsylvania; Mr. Arthur M. Harris of New York; Mr. Marion Lawrance of Chicago; Mr. Carey Bonner of London; the Rev. Dr. Hiromichi Kozaki of Tokyo; Sir George Croydon Marks of London, and Mr. George W. Watts of Durham, North Carolina.

The following honorary vice-presidents were elected: Bishop Edgar Blake of Paris; Mr. J. J. Carter of Port Elizabeth, South Carolina; Mr. W. H. Groser of London; Mr. H. Lipson Hancock of the Wallaroo Mines, South Australia; The Rev. Dr. K. Ibuka of Tokyo; the Hon. Seth P. Leet, K. C., Montreal; the Rt. Hon. Lord Kinnaird of London; Sir John Kirk of London; the Rev. John McKenzie of Melbourne, South Australia; Mr. Vivian Rees of Cardiff, Wales; the Rev. Dr. W. O. Thompson of Columbus, Ohio, and the Rev. Dr. Henry C. Woodruff of New York. Three more honorary vice-presidents, one from Sweden, one from Korea and one from South America, are still to be elected by the executive committee.

Convention Resolutions

Going on record in unequivocal terms for racial equality, an international brotherhood and the abandonment of enlightened self-interest as the guiding policy for nations, the delegates to the Eighth World's Sunday School Convention, representing 30,000,000 people, last night unanimously adopted the following platform of international policy and faith:

"We, the delegates of the Eighth World's Sunday School Convention, in conference assembled in Tokyo, representing 30 countries and more than 30,000,000 officers, teachers and scholars, affirm

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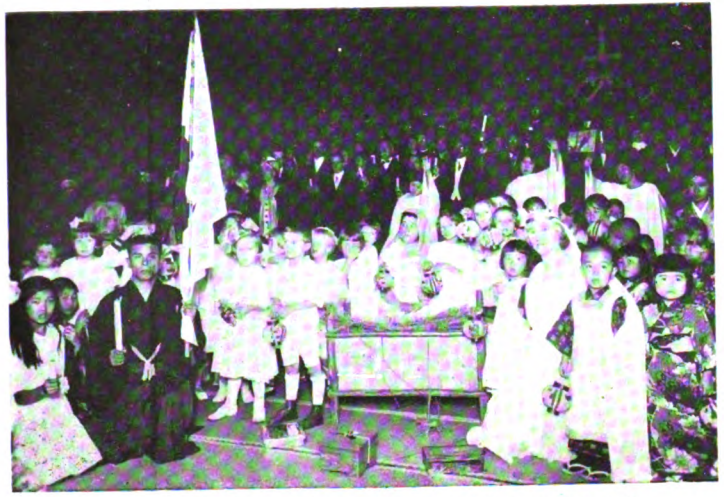
Pageant—"The Rights of the Child"

Convention Chorus



Pageant—"The Sunday School from Bethlehem to Tokyo"

Pageant—"The Court of Christianity"

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Tokyo Municipal Tramcar

Special Pass.

In favour of

NOTICE

1. This street-car ticket is issued by the City of Tokyo with its compliments to the foreign delegates at the Eighth World's Sunday School Convention, Tokyo.
2. This ticket can be used only by the person for whom it is issued.
3. This ticket can be used from Oct. 5th to Oct. 31th 1920.
4. In riding and alighting from a street-car kindly show this ticket either the Conductor or the Motorman.
5. The holder of this ticket is at liberty to get on the car at any regular stops.
6. The passenger is requested not to stand on the platform.
7. In case of cars having side-doors, these should be used for exits only.

Taisho 9, Oct. 5th, Electric Bureau
of TOKYO MUNICIPALITY.

Tram-car Pass for Delegates

Welcome Arch, Tokyo

Tokyo Entertains at Hibiya

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the following propositions, embodying the principles of world brotherhood, with special reference to international relationships:

"1. We affirm our unshaken belief in the solidarity of the human race, and further affirm our conviction that any conception of racial or national integrity that ignores this basic fact imperils the security of the world.

"2. We record our appreciation of every movement that makes for a deepening sense of mutual indebtedness and obligation among the nations, and likewise deplore every action that makes for misunderstanding, discord and dissension.

"3. We attest our confidence in the practicability of a world brotherhood, and hold that fealty to the principle of the common good is more cohesive than mere similarity in customs, habits and manners.

"4. We maintain that any national or international policy that seems to discriminate in the treatment of nations and races engenders bitterness and is subversive to the best interests of mankind and inimical to the peace of the world.

"5. We believe that all national or international problems are solvable and all international difficulties adjustable if dealt with in a spirit of dignified tolerance, noble conciliation and Christian forbearance, and that Christian altruism must take the place of enlightened self-interest in the settlement of all international contentions.

"6. We record our conviction that brotherhood must be vitalized so as to have a direct relation to the Kingdom of God. A passion for righteousness is the moral minimum with which international relations can be safeguarded. World brotherhood requires an international consciousness. This can only be acquired through the unlimited expansion of our own personality.—The spacious world mind can come only through fellowship with Him who is at once Son of God and Son of Man.

"7. We call the nations to heed the warning given by the present world chaos and to deliberately refrain from taking any provocative national action that would wound national honor, discount national prestige, or be of such a character as to create suspicions, resentment or revenge.

"8. Finally, we assert our unalterable conviction that nothing in this world is settled until it is settled right. We hold that spiritual sanctions must have a place in life, and that moral mandates must increasingly exercise their power in controlling the conduct of mankind. With unfaltering trust and high resolve, we pledge our allegiance to these principles and dedicate our lives to their speedy realization throughout all the earth."

When the platform had been read in both Japanese and English, the question of adopting was put to more than 2,000 persons in the Imperial Theater. The question was greeted with a roar of affirmative "Ayes."

The Rev. Dr. D. Ebina, president of Doshisha University, addressed the convention on "The Christian Program and National Progress" from the viewpoint of the Orient. Dr. Ebina strongly endorsed the League of Nations and pleaded for better international understanding and cooperation. His address was delivered in English, and, because of the length of the program last night, was not translated.

The Rev. Dr. W. C. Poole, Pastor of Christ Church, London, talked on the same subject from the viewpoint of the Occident. Quoting extensively from some of the most renowned writers, Dr. Poole took as a criterion for the progress of a nation the opportunity it gives the average man and the way it fits the average man to grasp that opportunity.

"The world has been made safe for democracy," he said. "The greater task of making democracy safe for the world remains. Democracy is at the cross roads tonight."

Dr. Poole said that only as democracy is actuated by the spiritual idealism of Christianity can it hope to succeed and hold its place in the world, saying that "these days of reconstruction offer the Sunday school a unique opportunity to furnish these conditions."

Announcement of plans for a building to house the headquarters of Sunday school work in Japan was made by Mr. Horace E. Coleman, educational secretary

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for Japan in the World Sunday School Association, who stated that the Japanese members are working to raise ¥100,000 for the purchase of ground in Tokyo. The funds for the building will be raised by popular subscription, and the building itself will be known as the Heinz Memorial.

The persons connected with the Imperial Theater and those who have helped to make the convention a success, especially the Japanese, were introduced by Mr. William G. Landes of Philadelphia, and greeted by the audience with "Banzais."

Mr. John W. L. Forster, the Canadian artist who painted the portraits of T.I.M. the Emperor and Empress presented to the Imperial Household by the convention, was unanimously elected artist extraordinary of the World's Sunday School Association.

Mr. Forster, in replying, directed his remarks especially to the Japanese present, saying: "I love your country; I love your mountains; I love your forests; I love your fields; I love your flag and I love you, you Japanese."

Singing "God be With You Till We Meet Again," a crowd that had stayed throughout the longest and in many ways the most interesting program of the session, closed the Eighth World Sunday School Convention at the Imperial Theater at 10.50 o'clock last night.

It was the end of a great event in the lives of many of the Tokyo people who witnessed the closing scene of the world meeting; as its speakers had emphasized it was the greatest world gathering ever held in Japan; its delegates from thirty nations had met on a common ground for what all believed the world's greatest cause, and the spirit of harmony that had been prevalent throughout all its sessions seemed to have gotten into the very being of every one of the 2,000 persons who stood in aisles, on the stage, and even out in the lobby for the final sight of the convention in session.

Important messages and resolutions continued to come in to the delegates throughout the evening. Soon after the new executive committee had been organized with Mr. James W. Kinnear of Pittsburg as its chairman, Mr. Arthur M. Harris of New York City, its vice-chairman, Mr. Frank Brown, executive secretary, and Mr. W. E. Lampe of Philadelphia, recording secretary, a second message from the Minister of the Imperial Household, Baron Nakamura, was read. It follows:

An Imperial Message

"To Dr. Frank L. Brown,
"*General Secretary of the World's Sunday School Association,*

"Dear Sir:

"I have the honor of conveying to you the following message from His Majesty the Emperor of Japan:

"His Majesty is highly gratified to know that the Eighth World's Sunday School Convention now assembled in conference at Tokyo, with the great purpose of establishing the peace of the world and promoting the happiness of mankind, has been attended by large numbers of delegates representing different nations both of the Orient and the Occident.

"He is gratified also that the sessions of the convention have been conducted with great success for several days, and that it has fulfilled its high expectations; thus contributing in no small measure to the advancement of the principles of humanity in the world.

"I, on my part, desire to express my earnest hope that the work of your Association may henceforth increasingly prosper.

"Very truly yours,
"Baron Yujiro Nakamura,
"*Minister of the Imperial Household.*"

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HOW THE DELEGATES WERE ENTERTAINED AT KAMAKURA

TEN carloads of delegates, or more than 960 men and women, foreign and Japanese, were entertained by citizens of Kamakura Monday afternoon, Oct. 11th. The guests were in attendance at the Eighth World's Sunday School Convention and were gathered together from all quarters of the globe. By far the greater number were from the United States, but here and there other nationals were seen.

Mr. Arthur Black of Liverpool and Rev. W. H. Elwin, of the Tokyo Chinese Y.M.C.A. were among the guests at the Girls' High School, of which group Mr. Fisher, state superintendent of Sunday Schools in California, was the genial leader. Dr. Brown was detained in Tokyo by important duties, but Mr. Marion Lawrance and several bishops graced the occasion. Three Negro-Americans from Tennessee, one Filipino-American from Manila, and several Japanese-Americans from California lent interest to the occasion.

The Sunday school children lined up at the station had waited a long time, with their pretty banners fluttering in the breeze, when at last the heavy train pulled in and as the delegates alighted the gay flags of the leaders were seen waving aloft and the hearty cheerful western voice was heard issuing directions. It must have taken fully ten minutes for the guests to descend the stairs from the elevated platform and form in groups to proceed toward the Imperial villa and the Daibutsu Park. But when at last they did emerge from the tunnel and come forth into the open air, four abreast, smiling, doffing hats and waving coats and umbrellas at the Sunday school children singing their best under the somewhat distracting circumstances, and as they kept moving on and on with a steady tramp until the hymn had been repeated more than once, a thrill ran through the little group of teachers whose eyes had been at first glued to their books.

Yes, Kamakura sees many foreigners in the course of a year pass between Daibutsu and the foreign hotel, and up and down her streets, but never such a host as this or of such calibre—good, kind, wholesome, intelligent, sensible, well but quietly dressed men and women, and so appreciative of the human side of the occasion! These were Christians, not in name merely, but living examples to be known and read of all men, and the children will have had a standard to remember for long years to come. We felt, " These are all genuine Sunday school lovers and workers—tested and proved—

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and they carry in their faces the evidence of their high character and missionary zeal."

One gray-haired gentleman was heard to say on the return trip to Tokyo: "Nothing could have been kinder than our reception at Kamakura. It was splendid; and I do hope this time we may be able to bring the message in a form that the Japanese will accept." And indeed the spirit in which that message is being received all over the Far East is a very encouraging sign.

At the station tents were erected and a Red Cross corps of white-capped nurses was prepared to care for the indisposed, but no one was ill or required their services in any of the seven groups. A beautiful evergreen "Welcome" arch was constructed near the station, and the naval band made the occasion cheerful with such airs as "Auld Lang Syne." Large signs in English indicated the seven places where the delegates were to be entertained, the Imperial villa, and other points of interest along the route. Those who were disinclined to walk had jinrickshas and automobiles provided for them, but as it did not rain most of the guests preferred to walk through the dry sandy streets under the green pine trees, and the arrival at the several stopping places was just about on schedule time. At Daibutsu a photograph was taken. From there the guests passed down Kaigan-dori to the Kaihin Hotel where more than 350 were refreshed with tea and cakes in the large dining room and later strolled on the Yuigahama beach. The large flags at the entrance of the hotel made a glorious blaze of color.

At the charming home of Mr. K. Iwakami red and white decorations were in evidence and tea was spread under a canopy in the beautiful Japanese garden in front of the house from which the sound of the *koto* was heard by passers-by as they peeped in.

Near the hotel were the residences of Mr. O. Majima and Mr. T. Asabuki—both foreign-style. That the entertainment was lavish here was learned from one of the guests who said as she ordered a cup of tea on her return, "I don't want any dinner—we had such a fine collation at Kamakura!"

At Major Minoda's residence, as at other places, beautifully kimono-ed Japanese young ladies assisted and a few foreigners were present to ease the linguistic strain. But everywhere Japanese interpreters and delegates were ready to help out in this line and Count Mutsu who made the welcome speech at each place in his graceful, tactful English, going from door to door in a motor-car, was a host in himself.

At the elementary school the newly erected assembly hall was decorated with flowers, ancient *samurai* armor, a stand containing dolls such as are used on the 3rd of March (*o hina sama*), flags and refreshment tables; but most beautiful of all was the large screen in front containing an enormous pine tree most exquisitely painted. Here the guests were delighted with the "Noh" dance given by a tiny boy and girl, as they read the quaint legend on their cake boxes.

At the Girls' High School the red and white flags of Dai Nippon were especially effective against a background of pines, and the new building with its brown paint and white trimmings was clean and sweet outside and in. The fresh floors on which muddy shoes are never allowed surprised one lady, who hesitated about

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viewing the flower arrangements on the Japanese matting of the ceremonial rooms. While the president's room was prepared for guests as usual, it was noticeably devoid of the honorable gentlemen who drink tea and smoke cigarettes on Founder's Day, Graduation and other festive occasions. No tobacco smoke arose as incense to the God of purity and love and no wine glass was raised when the foreign guests lifted up their voices and sang, "Should auld acquaintance be forgot," and "Blest be the tie that binds our hearts in Christian love."

After viewing the autumn flowers and pine branches arranged so tastefully by the students and giving a brief glance at the embroidery frames displayed and at the tea ceremonial, the guests passed to the large assembly room where four long tables were spread with flowers and home-made cakes, the work of the students. Here the younger girls sang in Japanese and English and the older girls from the corridor attempted "Goodbye, Goodbye to Summer." Later all joined in "Goodbye, dear friends," as the guests filed out on the way downstairs to inspect the Japanese writing before starting for the station.

The leader spoke most appreciatively and the guests were never tired of throwing up their arms and shouting "Banzai!" at a word of suggestion from him. One of them said to a teacher, "I think this is a perfect school. It must be the best in Japan." Then the teacher smiled sadly and protested it was least of all in the kingdom of heaven.

President S. Tanabe received the guests at the door, assisted by Rear-Admiral Yamagata and several of the teachers. Among the souvenirs given the guests were a beautiful copper medal in a dainty box, a set of chopsticks, post-cards, translations and information and a small guide-book to Kamakura condensed from Countess Mutsu's larger work.

In order to give an idea of the careful arrangements made by the Committee the following paragraphs are inserted from a Tokyo paper embodying the directions issued in advance.

Kamakura is next on the list of municipalities to welcome the visiting delegates to the World's Sunday School Convention. Following the big receptions held at Kobe, Osaka and the other cities in Southern Japan the last week in September and the elaborate entertainment provided at Hibiya Park by Tokyo Friday, Kamakura, famous for its Daibutsu, plans to play the host to a thousand delegates tomorrow afternoon.

Invited to the reception are all the foreign delegates and the missionaries registered as Sunday school delegates. A special train, free to all delegates, will leave Tokyo Station at 12:25 o'clock, carry the excursionists to Kamakura, and return in time for all to attend the evening session of the convention.

The delegates will be organized into groups for the trip, each group to be designated by ribbon of a certain color and to be shown the sights of the city and district by separate guides. Dr. Joseph ("Timothy Stand-by") Clark is in charge of the whole expedition.

The first group will contain 350 persons and be entertained by the Kamakura Committee at the Kaihin Hotel. The tour leader is Dr. F. C. Stevenson and the color red.

Group two, pink, consisting of 200 persons, the tour leader being Dr. D. W. Sims, will be entertained by the ladies of the Kamakura churches at the Kamakura primary school.

Group three, green, of 150 persons, leader A. T. Arnold, will be entertained by Major Minoda at his residence.

Group four, blue, 150 persons, tour leader, Mr. C. R. Fisher, will be entertained by Count Mutsu at the Kamakura Girls' High School.

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Group five, brown, 50 persons, tour leader, the Rev. H. K. Ober, will be entertained by Mr. K. Iwakami at his home.

Group six, white, 50 persons, leader, Mr. F. M. Lantz, will be entertained by Mr. T. Asabuki at his home.

Group seven, orange, 50 persons, leader, Mr. Thomas J. Matthews, will be entertained at Mr. O. Majima's home.

The delegates will be met at the station at Kamakura by the Welcome Committee, the president of which, Count Hirokichi Mutsu, will deliver the address of welcome. The representative members of the visitors' party will be introduced to the members of the Welcome Society. The train will be met by a band detailed from the naval station at Yokosuka and by the members of all the Kamakura Sunday schools.

The party will then be divided into groups and be conducted by committee members and others, who will carry the color flags. The first place to be visited will be the Daibutsu, which they will leave at 3 25 o'clock for the various places where the delegates are to be entertained. There tea will be served and each delegate will be presented with a souvenir medal. On the way back to the station the groups will visit Yuigahama Beach, the Pine Avenue, the large stone Torii of Hachiman Temple and other points of interest. The train will leave for Tokyo at 5 p.m.

The total distance to be covered on foot is about 3 miles. Five electric cars with capacity for accommodating about 250 persons have been engaged for those who are unable to walk all the distance. Motor cars and rickshas will also be available in case of emergency and, through the kindness of the Kamakura Medical Association, ambulance units will be in attendance at the station, the Daibutsu, and near the Kaihin Hotel.

Kamakura being within the strategic zone, photographing is prohibited by law.

Kamakura's welcome to the delegates of the convention follows: "We, the residents of Kamakura, hearing with true pleasure of your visit to our land, have organized a society and formed a committee for the purpose of welcoming you to our midst. It is a matter of sincere felicitation that Kamakura is able to add to her long history a page of this most interesting, as well as important event.

"Most of us are not of the same religious faith as yourselves; nevertheless we all are in complete sympathy with the benevolent spirit of your admirable work in the cause of humanity and education. We are also conscious of the im portance of the international amity and friendship which such a gathering as the present helps to promote, and on which depends the peace between nations so essential to us all after the devastation of the world war.

"It is a matter of great regret that the brief time allowed for your visit, as well as the very large number of your party, renders it possible for you to obtain but a fleeting glimpse of this ancient and historic town, and, moreover, prevents us from showing you such courtesy as we should have desired. We sincerely hope, however, that you may be able to carry away with you some pleasant memories of your visit to Kamakura, and that the convention in Tokyo will prove to be an unqualified success.

"COUNT HIROKICHI MUTSU,
President of the Society for Welcoming to Komakura the Delegates to the Eighth World's Sunday School Convention."

The following cordial letter from Dr. Brown was much appreciated by the Committee:

COUNT H. MUTSU,
President Welcome Society,
Kamakura, Japan.

HONORABLE SIR:

I have been instructed by the world's Sunday School Association to present to

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the Welcome Society of Kamakura the hearty acknowledgements of the Association for the gracious and bountiful entertainment of our large party of delegates on Monday, October 11, 1920. We are greatly impressed by the elaborate arrangements for our care and enjoyment, and the efficiency of their execution, so that our considerable party were given the maximum of pleasure in the minimum of time at our disposal.

We were also deeply touched by the beautiful souvenirs especially designed for the occasion, which will be carried all over the world and exhibited to many peoples of many nations as the story of Kamakura's hospitality and history is related.

On behalf of the World's Sunday School Association, I remain,

Gratefully yours,

FRANK L. BROWN,

General Secretary.

TO THE DELEGATES

by President S. Tanabe

Kenzan jugatsu yorokobi no koe waku,
Bankoku no seito kitari tou toki ;
Shinko no ido tou tokoro ni arazu ;
Shinjo no yugo onozukara ai yoroshi,
Tada hazu rakuwa kyogu no hanahada bihaku naru wo.
Hitoé ni soshin wo totte setsu naru omoi wo arawasu ;
Shojo hanano gotoku enkaku wo mukaé,
Shusen zasho koto gotoku yorokobu.

Kamakura, Oct. 11, 1920

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TRANSLATION

(By K. I.)

On the soft air of early autumn,
In the old historic town of Kamakura,
Glad welcoming cries were heard
On every hand.

For a great host of noble pilgrim saints
Had visited our lovely seaside village,
And tarried for a keen though fleeting glance
At all its wealth of history and romance.

From West and East they came,
And questioned neither host nor guest the other's faith—
Sincerity and simple friendliness had broken down
The barriers raised by creeds.

And while we could not but regret
Our unpretentious offering
Of home-made cakes and tea and suchlike rustic fare,
We trust it was received as from the heart,
And showing our dear girls' simplicity.

The little maidens, singing, looked like flowers—
Their sleeves and ribbons fluttering in the breeze—
And all who witnessed this unique event
Felt blessed by some sweet, strange and deep content.

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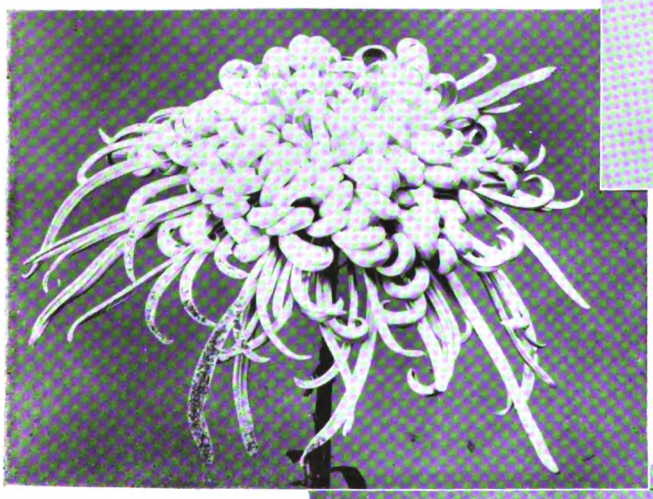

Chrysanthemum, Queens

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CHRYSANTHEMUMS AT HIBIYA PARK

In connection with the Meiji Shrine Celebration, the Chrysanthemums on exhibition at Hibiya Park constitute a display unrivalled in many years, and the thousands who are visiting the Park this month will readily believe the truth of this statement.

First, how admirable is the management of this fine exhibition! There are absolutely no charges, no fees, no red tape, no interference by officials, nothing to hinder or annoy, not even a gate to pass through. One walks in at any park entrance—beggar or noble alike—and goes at once to the canopied booths, seen from afar by reason of the red and white decorations—perhaps the only color scheme open to criticism, as the bright red and while canvas is quite out of harmony with the soft colors and silky texture of this regal autumn flower—the pride of Japan.

Nowhere else in the world, surely, could we find such a *hanazono* of chrysanthemums. We are so impressed by the perfection of the exhibit that we not only cannot imagine anything finer, but don't even want anything better, since this bewildering luxuriance of aesthetic delights almost hurts us by its beauty.

No wonder the Imperial crest is a 16-petalled chrysanthemum! For nothing could be more regal, more noble, more dignified than the great perfect blooms, the characteristic foliage, the healthful, vitalizing, woodsy, delicious fragrance. No wonder the subject given out for a recent poem party was "Getsuzen no kiku," or "The fragrance of chrysanthemums in the moonlight." How opposed to all falsehood, cheating and low-living that aromatic, breath-freshening odor is!

The flowers were of many sizes, colors, and varieties. There were long rows of compartments containing plants which had been allowed to produce only a single magnificent bloom. These were the main attraction of the exhibition, though there were not wanting competent critics who preferred the hanging branches covered with masses of small flowers.

Of the tall, upright stalks crowned with one perfect glorious flower the number and the juxtaposition of color and the variety were all notable features.

Some flowers were enormously large, with curling petals sprawling over the paper disc inserted for measurement or protective purposes. Others were compact and round and perfectly conventional—a snowy ball. Some were of curious, thin, silky threads—like a Japanese nobleman's beard—others of thick, long, ragged, straggling, exquisite curls.

As to colors, there were creamy white, soft pure white, silky pink, sunny yellow, delicious browns and reds, yellow with a pink tinge, grays, etc.

A lovely effect was seen in the open-air center piece, where a cypress was surrounded by branches of medium-sized white, brown, and yellow chrysanthemums. The vivid coloring and the freshness of the flowers against the dark foliage of the evergreen was most effective. Under a canopy tent was another display of the small-flowered variety growing naturally. Here the weary were resting on seats arranged around the lovely central exhibit.

Running at right angles to the display of single large flowers was the booth containing *kengai* or hanging branches covered with a mass of small single chrysanthemums of many colors and

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varieties. These were beyond all praise. The masses of exquisite pink daisy-like blossoms followed by brown, white, or yellow floral waterfalls made an entrancing whole.

One or two sections consisted of plants notable for the number of blooms contained on one stalk—often several hundreds. There were not here the fantastic shapes seen at Ryogoku, where historic figures are curiously fashioned from the flowers attached to living plants, but the beauty and grace were quite as satisfying. These tiers on tiers of large flowers on one stalk were marvelous but not so lovable as the rest.

Last but not least, the miniature landscape gardens in trays displayed at the side must be mentioned. There might have been fifty or more—each so wonderful, so ingenious, so perfect that amateur work seemed quite worthless in comparison Wonderful mossy age-old mountains, Fuji San so cleverly represented, rocks, and bits of the sea, and rivers running into the sea near cliffs, and peasants' houses with their picturesque roofs, and pine trees curiously gnarled, —copied from photographs of the noted giants of the Tokaido—scenes reminding one of Myōgi San with one or two lone pilgrims, a garden with a conventional assassin, dagger in hand, peeping out from behind an evergreen, stone lanterns, storks and lakes, a piece of the moat in Tokyo with the mossy stonework looking so natural—oh, it was all too fascinating to leave and yet too poignantly exquisite to permit one to remain.

Just after visiting this wonderful exhibit, it was a curious shock to pick up a recent book written by a traveller and note therein his sincere conviction that the Japanese are seriously lacking in depth of character. To the western mind they do often seem to be shallow, but if Nature and God are deep, then such patient, reverent students cannot be altogether superficial, it would seem to a candid observer.

GETSUZEN NO KIKU

(Chrysanthemums in the Moonlight)

The white Chrysanthemum beside the fence of a poor cottage,
Gleaming in the moonlight,
Gives us to reflect—Has not the owner's heart risen above
the sorrows of this sordid world?

In the Imperial Gardens
There are flowers of varying tints and odors,
But in the sweet moonlight
The fragrance of the Chrysanthemum excels them all.

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FACTS AS TO JAPANESE LAND LAWS

"Japanese laws bar Americans from owning land in Japan, is," writes Mr. Junius B. Wood, the Far Eastern correspondent of the Chicago *Daily News* for his paper, "an argument advanced with increasing frequency as the anti-Japanese agitation waxes warmer in California and other Pacific coast states." The conclusion of the syllogism is that therefore the Japanese should be evicted from the land which they already own in California. Americans find obstacles in owning land or even other property under the laws of Russia and several other countries, not excepting neighbouring Canada, probably more obstacles than they encounter in Japan. While it is literally true that foreigners cannot own land in Japan, the laws provide an easy and safe way for practical ownership. It is a strange combination of medieval prejudice and modern practice.

A foreigner can lease land for any definite period, however long. Some leases specify 1,000 years. A corporation, all of whose stockholders are foreigners (which includes Americans) and not necessarily residents of Japan, can own land on the same terms as any other Japanese corporation. A foreigner can own or rent houses, stores, factories, buildings, livestock, other property or improvements the same as a Japanese citizen can. Japanese land laws trace their course back to the days of feudalism. As sketched in this article, which was submitted for verification of its facts to an expert of the Japanese Government and to Dr. J. E. de Becker, an English lawyer of Yokohama who has translated the Japanese Civil Code, has written many treatises on Japanese jurisprudence and understands the country like a native, they make a picturesque story. Though the Irish question was unknown in Japan in those early days, the Island of the Rising Sun forestalled absentee landlordism without a lesson from the Emerald Isle.

Contented Isolation

When Commodore Perry returned to Japan in 1854, and secured the signing of a treaty with America, Japan had been a hermit nation since 1600. Except for the Chinese and a few Dutch traders at Nagasaki, no foreigners were permitted on its shores and one Shogun had ordered the destruction of all ships to keep the natives home. The Portuguese had brought their mixture of Christianity, warfare and bloodshed in 1542. As soon as they were driven out, the country barred all visitors.

However it was not until feudalism fell, the last Shogun laid down his power and the Emperor became the only supreme authority in 1867, that modern Japan began. Feudalism in Japan was much like feudalism in other parts of the world. Landed estates were the backbone of the system. Just as his estates were vast, could the Japanese daimyo (landed baron) maintain his army of retainers to rule, rob and war against his enemies. The people had been rid of the native daimyos but they feared that the foreign daimyos might take their place. The country was opened and the foreigners were arriving, supposedly with enormous wealth. The Japanese had an idea they wanted to and could buy up the "sacred land" in unlimited areas. According to their teachings for centuries, whoever succeeded to the estates of a daimyo would acquire the retainers and vassals, as well as the land and trees, to fight for him and obey his

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orders. An easy way to prevent becoming vassals of foreign daimyos was to forbid the foreigners buying any estates.

Accordingly on Jan. 17, 1873, Imperial Edict XVIII., Art. 11 said: "Land shall not be sold, hypothecated or mortgaged to foreigners, nor shall deeds or titles be passed conveying to them ownership rights." That still stands unrepealed as a portion of Law No. 11 of the Act of 1898.

Helping Foreigners

This quieted the fears of the countrymen, but it did not help the foreigners. In certain of the ports—Yokohama, Kobe and Nagasaki—foreign settlements and concessions were marked out. Similar international concessions continue in China, but extra-territorial tribunals were abolished in Japan in 1899, and all foreigners placed under that country's laws. These settlements became part of the communities in which they were located and the title to the land was taken by the state. Leases in perpetuity were given the foreign tenants and they occupy them without taxes, paying a purely nominal rental, light and water fees. The foreign tenant has a property right to his lease and can sell it as if it were a fee to the property which it is for all practical purposes. If another foreigner purchases it, the arrangement continues, but if it is purchased by a Japanese citizen, as is usually the case with these valuable sites, the lease-hold arrangement is cancelled, he holds the fee and pays taxes.

To care for the foreigners who needed land outside of the settlements or concessions, laws were passed creating "superficies" and "emphyteuses." Section 265 of the Japanese civil code says: "A superficiary is one who has the right to use the land of another person for the purpose of owning thereon buildings, or bamboos and trees." Section 270, continues: "An emphyteuta is one who possesses the right on payment of rent as a farmer to cultivate the land of another person or to rear upon it horses and cattle." When a foreigner, whether American or Chinese, wants a piece of land in Japan, he gets it under a superficies contract for any period he desires, according to the anticipated longevity of his family tree, paying the market value of the land as the purchase price. Modifying the illustration of Christopher Columbus, Dr. de Becker explains that the superficiary has the meat of the egg while the nominal owner and the latter's heirs hold the empty shell.

The Treaty with U.S.

Japan and the United States further ratified a treaty, February 21, 1911, which says: "Article 1—The subjects or citizens of each of the high contracting parties shall have liberty to—own or lease and occupy houses, manufactories, warehouses and shops,—to lease land for residential and commercial purposes, and generally to do anything incidental to or necessary for trade upon the same terms as native subjects or citizens, submitting themselves to the laws and regulations there established." Thus "superficies" and "emphyteutas," who might be mistaken for new germs, get a standing in international court.

Another law, reciprocal in its nature, has been passed and soon will be put into operation after certain revisions now being prepared by the government have been passed by Parliament. It will provide in its revised form that foreigners, not necessarily residents of Japan, can own land providing the country of which they are citizens extends the same right to Japanese subjects. If California should pass a law debarring Japanese ownership, Americans would not benefit by the Japanese law. Australia's acts might affect all British subjects.

"Japan makes absolutely no distinction against particular nationals on the subject of foreign land ownership," said Dr. de Becker. "This is my opinion from a study of the land question in all its bearings during a period of twenty-five years."—*Japan Times and Mail.*

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1. A Chamorro Family 2. Public Hall, Palan Island 3. Yap Island Couple
4. Kraline Women of Saipon 5. Karafuto Natives (Orocks)

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1. Ainos-a Family Group 2. A Tattooed Face 3. Aino Women 4. Penri and Other Ainos

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RACES OF THE JAPANESE EMPIRE

By N. UTSURIKAWA, Ph.D.

WE seldom find any country in which the people all belong to a single unmixed racial stock. Most are inhabited by a mixed population. The United States of America and the old Austria-Hungary are good examples of this heterogeneous mixture. Even in England proper we find the people composed of a variety of races intermingled from ancient times. There is seldom a country or an island discovered without aboriginal inhabitants.

Even Japan, an island kingdom, is no exception. From 660 B.C., if our chronology is correct, when our Yamato race first comes upon the stage of history, the fact that diverse peoples inhabited the islands is attested in our ancient literature and archæological remains. Who were the primitive dwellers in Nippon, and who were the ancestors of the so-called Yamato race? And from whence did they come? To these questions different answers have been given and as yet there is no universally accepted opinion on the matter.

All the aborigines belong to the stone age. Evidence of their use of stone implements are found but none whatever of the use of bronze or iron. To particularise, they belonged to the post-stone or neolithic age. The study of the archæological remains, such as bones and skeletal relics, and the sites of prehistoric peoples, the names of rivers and mountains, researches into place names etc. give some reason to believe they might have been the ancestors of the Ainu people now found in a few places in Hokkaido, the Kurile Islands, Saghalien, etc.

But again we find these Ainos have a tradition as to contemporary dwellers in this early period known as Koropok-guru (Choropok-un-guru) *i.e.*, Tsuchigumo or cave-dwellers and these are known to have been a pygmy race. Hence many believe the original race to have been these pygmies.

Indeed, in examining the figurine relics of the stone age, we find these pygmies differed essentially from the Ainos, having neither beard nor moustache, and being dressed in tight fitting sleeves and trousers, mufflers, eye-goggles, etc., and using harpoons in fishing. Again the Ainos of to-day do not make earthenware and hence are not akin to the cave-dwellers. Thus we judge the aboriginal cave-dwellers were not Ainos but might have been Koropok-guru. And the latter appear to be a race similar to the Eskimos of Greenland.

However we must believe the Ainos were the original of our Yamato race and were dwellers in the stone age. Hence it seems highly probable that this pygmy race of Koropok-guru after all belonged to the Ainu race, especially as the decorative designs of present-day

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Ainos are much like those on the earthenware relics of the stone age.

Until recently my own opinion was firm that the Ainos were the people of the stone age and were distinct from those who employed bronze and iron and that the latter were the ancestors of the Yamato race. But in July 1915, four years ago, suddenly an archæological site was discovered at Kokubu, Kawachi province, which seemed to belong to the Yamato race and yet it showed evidence of belonging to the stone age too. Hence the problem became very complicated as it seemed necessary to infer that the Yamato race also lived with the Ainos in the stone age. It was thought that some Ainos were absorbed by the superior Yamato race and became completely assimilated while some were driven to the northeast, and others to the north sea where they became extinct. In the Second Part of the Chronicles we read (*Nihon shoki sokuhen*):

"In January 730, in the reign of the Emperor Shōun, the Emishi (barbarians) in Tai village in Mutsu province long paid homage and showed complete obedience and submission to the Emperor. These begged to be allowed to build dwelling places and engage in husbandry, and were granted permission to do so."

And again we find this record: "In the reign of the Emperor Temmu (672) Itaka and Kina, barbarians of Koshi, besought the authorities to let the captives of 7,000 families be organized into one county. This request was granted."

From these historical remains we gather the information that in the veins of the Japanese runs some Ainu blood and that hence they are not a single pure stock. In addition we may naturally suppose some elements were added from the direction of the south seas, and also that from Korea and China some immigrants came in and were naturalized. As the physical types of Japanese are very diverse, we may easily credit these suppositions.

Such a mixed race as we find the Japanese to be have now reached the number of 60,000,000 souls.

(2) Now in addition to the Japanese proper, what other races are inhabiting the Empire? First, in the North we find the Ainos formerly called Emishi living in the Hokkaido, Kuriles, and Saghalien (exclusive of Russian territory). This race has hollows about the eyes, thick eyebrows, moustaches and whiskers, and hair even on the body and limbs. All, both male and female, wear especially woven cotton garments with narrow sleeves, and unique designs fabricated upon them. Both sexes wear metal earrings and women often tattoo the mouth. arms, and backs of the hands. It is said the Ainos are quite unlike the Japanese, but evidently belong to the foreign Caucasian race.

Now, if so, how did this branch separate from the parent stem and come to Japan? This is not clearly known and is an ethnological conundrum still awaiting solution. Yet they are not found except in the Japanese domains. In 1804-6 the number was given as 22,000 but the statistics of 1916 show a diminution to 18,674.

(3) As is generally known, the southern half of Saghalien came into the possession of Japan at the close of the Russo-Japan war. Now in this locality there are some Ainos, and on the boundary there are Orokhos or Oronchi and also a few Giliaks, a branch of the Tungus race living on the banks of the Amur river on

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the neighboring continent. They do not resemble the Ainos but are like Mongolians, with very little hair on the body.

(4) Since the annexation of Korea in 1910 Koreans have become an integral part of the nation. The two countries have had quite close relations from of old and the two peoples show considerable resemblance to each other in face and figure. The Koreans have thin whiskers and moustaches, are slightly taller than the Japanese, have somewhat rounder heads, and in racial composition are said to be comparatively pure. In the north the people resemble the Tungus type, in the south they are more like the Japanese, and in the central part of Korea a mixture of the two varieties is found. Among European scholars, some maintain that they can recognize Caucasian types among Koreans, but this theory is not fully established. In language there is a striking similarity between Korean and Japanese. The total population of Korea is about 10 millions.

(5) Again we must not omit the people of the Loochoo Islands which became part of Japan in 1872. They are almost similar to the Japanese and their language is much like our ancient tongue, so no further description is necessary. Judging from the position of the Islands, they might seem to have some close connection with Formosa in language, but it is clear that such is not in any degree true.

(6) And finally, there is Formosa, which was annexed to Japan in 1896. As to topography, in general the western half is level and the eastern half mountainous. On the plains are the Bin and Etsu tribes—Chinese stock from Fukien and Canton provinces—about 30,000. In the mountainous sections there are savage tribes—the so-called head-hunters—about 150,000. In the territory inhabited by the aborigines there are the following tribes: (*a*) Taiyal (Seiduk) (*b*) Saiset, (*c*) Tsuo (*d*) Vonum, (*e*) Paiwan (Tsalisen, Puma) (*f*) Ami, (*g*) Yami. Some are considered Malay in type, and some Indonesian, mixed with those resembling Caucasians. These aborigines sometimes make raids and perform cruel deeds and the governing of such savages is no easy task. Just recently an uprising among the Salamao of the Taiyal tribe was reported, but year by year many are coming to adopt civilized ways.

SHATO NO MOMIJI

The maple leaves about the shrine
In Yoyogi's wide expanse
Symbolize for us the sincere heart of the heavenward-striving man.

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BROTHERHOOD

"We are all brothers between the four Seas"—Confucius

"The One bethought Him to make man
Of many-colored dust,
And mixed the holy spirit in
In portions right and just;
Each had a part of mind and heart
From One Himself in trust.

Thus came the brown and yellow men
And black and white and red,
So different in their outer look,
Alike in heart and head,
The self-same earth before their birth,
The self-same dust when dead."

—From Baptist *Missions*.

[This remarkable poem, by Pai Ta-Shun, a Chinese poet, was translated by Dr. Frederick Peterson, in his collection of Chinese lyrics.]

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YESTERDAY'S FAVORITE BECOMES THE TARGET OF CRITICISM TO-DAY

(Dr. S. Shiga, well-known Educator and Journalist, contributed the following article to the November issue of the *Nippon Ichi*.)

WHEN the war broke out between Japan and Russia, the sympathy of the world at once flowed out to Japan from all directions. Not to speak of England, who as our ally naturally felt deeply for Japan at this critical time, it was a notable fact that America was so sympathetic that even children here and there contributed to the war fund, and in California, now the home of the anti-Japanese movement, it is said that one or two newly built railway stations were named after noted places in Japan.

Of course these facts relate to England and America, but it must be remembered, too, that even South America was in sympathy with us, as Argentine transferred to Japan two of her precious warships, the "Nisshin" and "Kasuga." Again, the Jewish financier, Jacob Schiff, voluntarily disposed of many millions of our national bonds for us, and in Sweden the news of Japanese victories was received with loud cries of joy, just as if the victories were Sweden's own. It is a touching fact that when Port Arthur fell, the Turkish military officers who had attached themselves to our army were choked with emotion when they congratulated us—even shedding tears of joy. Then, indeed, Japan was a popular idol all over the world, but what is she to-day? Is she not the most maligned and hated of all the nations? Indeed, when I think of that earlier happy period it seems to me to have receded far into the historic past.

The other day I was sending out a a number of postal cards to friends and acquaintances, asking, "Why is Japan hated in Siberia?" and giving a number of reasons as the answer, leaving aside altogether the Nikolaievsk massacre and its effect upon public opinion. First, there is the long-continued anti-Japanese agitation in China, doubtless due partly to encouragement from America and a tacit understanding as to China's position in the event of future trouble between Japan and America. The growth of the anti-Japanese movement in America, again, may be due to a tacit understanding with some of the British dominions, e.g., Canada and Australia. Thus China, America, Canada, and Australia are united against Japan, and even Holland is beginning to suspect Japan of having sinister designs upon her South Sea territories. So Japan has become isolated

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indeed. It is said a crusade should be started against her as the only military nation left in the world. This watch-word "the isolation of Japan" is said to have originated in Rotterdam.

Sweden retains a grudge against us, as it is thought Japan obliged her envoy Count Wallenberg to retire, and Turkey loves us no longer, since Japan, as one of the allies, defeated her. While before such warm sympathy was shown by the Turks over the reduction of Port Arthur, now probably we have not a friend in all Turkey's ten millions. Every nation great and small seems to be jeering at us: "There, you profiteering nation! Where are you now?"

Now, while I believe that all the nations envy us and feel a little apprehensive too in hearing of our great expansion during the war, I think at the same time we should reflect seriously upon our own conduct and look in upon our own hearts to discover where our faults lie.

In a word, I believe that jealousy and nervous apprehension caused by the sudden increase in our material prosperity is responsible for about 70 per cent of Japan's present unpopularity and that the remaining 30 per cent. is due to her unscrupulous actions, which we should study to reform.

Take the criticism of the Chinese students in Japan for example. They speak like this: "The Japanese say we Chinese are almost identical racially, that we use the same written characters and are mutually dependent upon each other for existence. They also tell us how kind they will be to us if we will only come over and study in Japan. But when we go there the landlords make excessive charges and the landladies extort money from us when in lodging houses, while our teachers being engaged in many schools don't come near us in a personal way very often. Among 15,000 students one seldom hears of any who are invited to Japanese houses to drink a cup of tea socially together. There is no nation in the world which so little understands the meaning of the word 'love.' No, Japanese don't love foreigners, especially us Chinese, in spite of their constant talk about our common interests. It is 'rights,' 'rights,' they are always intent upon securing from us. True, other foreigners have tried to secure 'rights' in China, but they did it without so much palaver about 'racial propinquity' 'common written language' and 'interdependence.' So the Japanese procedure is exceedingly distasteful to us."

From this we Japanese may see that our unpopularity is not all caused by envy, fear or apprehension but from the low moral standard which prevails among us. So let us become more introspective. From of old we have ever been Fortune's favorites—in wars triumph after triumph, and in the last great war we gained much material benefit without exerting ourselves or, as America did, suffering acutely, and so we have not been forced to look within or reflect upon our morals. We felt as if it was not necessary to remonstrate with and warn our people. And now we are beginning to feel the concentrated scorn of the world. We must not blame Providence or other nations but realize that our own weaknesses have caused us to merit this punishment.

Now our nation should wake up and prepare to face this crisis—the greatest national crisis in 3,000 years. Taking this world criticism as a Heaven-sent

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admonition we should decidedly transform and regenerate our nation.

For over twenty years we have been anxious over the inadequacy of our lands to support our increasing population. Ten years ago we found a solution and towards that solution we should bend every energy. The population of Japan is increasing at the rate of 800,000 or 900,000* per annum; or equal to the whole population of Iwate prefecture. So we should add to our domains each year as much land as is contained in Iwate prefecture (or in the provinces of Yamashiro, Yamato, Kawachi, Izumi, Settsu, Tamba, and Kii), but this is of course an impractical proposal. Hence it may readily be seen that our land will soon be too small to hold us.

Now, the situation being thus the best way to meet it is to develop the resources in Manuchuria, Mongolia, and Siberia. Bringing in raw materials from these undeveloped lands, we should from them manufacture goods to be sold at moderate prices. To this end we should divert our educational activities into scientific channels, studying mathematics, physics and chemistry more than we do at present. Our goods should be sent especially to the neighboring countries of China and India which contain one-half the population of the entire world.

To recapitulate, the only way for us to do is to exploit the resources of the continent, improve communication, manufacture these raw materials in the home land and look for a market in the direction of the Asiatic continent, in order to maintain ourselves in "a country with the largest population in the smallest extent of land."

To carry out this project we must gain the sincere friendship of China and also secure a good understanding with the United States and her moral support. This has been my opinion for fifteen years and I can see no other solution, but will welcome the criticism of those with like sentiments and anxieties.

*Note: Late census figures give 308,794 as the increase for 1919.

AUTUMN

Am I dreaming? 'Twas but yesterday
We planted out each tender shoot again;
And now the autumn breeze sighs o'er the plain,
Where fields of yellow rice confess its sway.

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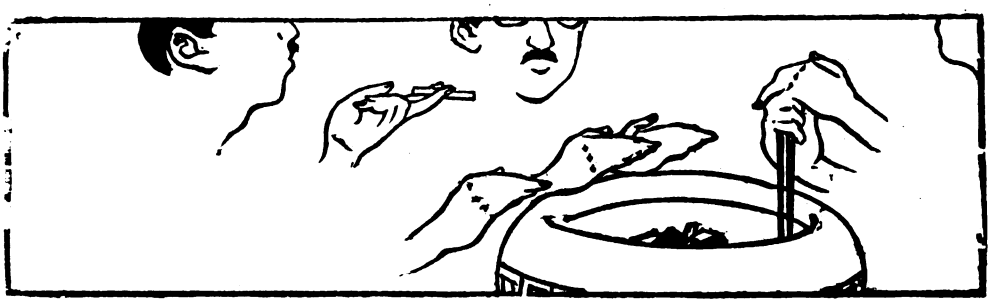
AROUND THE HIBACHI



SHOKICHI AND HISA

ONCE there lived at Ohama in Wakasa province a rich dealer in fishnets, Echigoya Densuke by name. He had a maid-servant named Hisa. She was too pretty a girl to live in the north districts. Many young men became enamoured of her. Among them was a young commercial traveller whose name was Kyoya Shokichi and who was a Kyoto man by birth. He loved Hisa with all his heart, and being still single, he had gained her promise to marry him.

Mrs. Echigoya discovered this secret, and reproved Hisa, saying, "Because you are pretty, you make such mischief." And taking out a pair of red-hot tongs, the mistress laid them across the left cheek of the poor servant, who gave a shriek and swooned.

After a while, when she came to her senses, Hisa thought to herself how miserable it would be to live with such a disfigured face. She writhed in agony and fury. Leaving a note behind, she stole out of the house and threw herself into the sea of Ohama. That night the waves were so high that her corpse, set adrift, went nobody knew whither. Every one who heard the story felt sorry for her.

It was the ninth day of the second month of the first year of Shoho. At Akishino in Yamato province many peasants had assembled to excavate a reservoir at a place where an old temple had once stood. It was a long time before water appeared. After digging for three days and nights, they at last came to a water-vein from which water gushed and gurgled in abundance until soon it overflowed the pond. On the following morning, when the water was quiet and clear, a drowned young woman of about nineteen was discovered in the reservoir. They at once drew the corpse up, but none knew whose it was. Strange to tell, it seemed to have been dead about ten days. Some said that the corpse had been brought from elsewhere and thrown into the reservoir the previous night, while others thought it had sprung up from the water-vein.

Just at this time it happened that a traveller who seemed to be a pilgrim passed by and stopped to see what was the matter. After looking at the corpse for a while, the stranger said with a look of surprise, "How she resembles one whom I knew!" And he advanced and examined the body more closely. In the pocket a note was discovered, the contents of which proved this to be Hisa, the servant of the Echigoya family. Then the pilgrim told the people everything he knew about her. The villagers were astonished to hear the sad story, and interred the body in the village graveyard with care and compassion. The pilgrim returned home with some souvenirs of poor Hisa, and recounted what he had witnessed.

As for Shokichi, he abandoned the

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world and became a monk. He at once hastened to Akishino, where his dear love's body lay buried; and kneeling in front of the tomb, he bemoaned she had died such a wretched death. Suddenly he saw a vehicle of fire wheeling that way, and in it were two women, one of whom was Mrs. Echigoya. She was being tortured with a branding iron by the other woman, who was no other than the Hisa he had loved. A voice was heard to say, "I am now satisfied," and at the same moment the carriage of fire vanished. This occurred on the eleventh day of the third month. On the same day and at the same hour a strange thing happened at Ohama: Mrs. Echigoya abruptly gave a scream and died.

THE POOR VICTIM

THIS is the story of a faithful samurai and an unhappy girl. Many, many years ago there was a lonely village at the foot of Mount Asaka; and in this village there lived a widow and a girl. The widow had been the wife of a poor peasant, whose name was Yatoda. His forefathers were all wealthy and had large estates. A great failure of crops had compelled him to sell all his estates and even his furniture, and soon after amidst extreme poverty Yatoda died at the age of a little more than fifty,

The widow, who was then above forty, lived from hand to mouth, weaving coarse cloth. She could bear her poverty, for she had a pretty child whom she loved with all her heart. At thirteen this daughter began to ripen in beauty and helped her mother in all her work. All the villagers liked both the widow and the girl, and some of them would sometimes come and offer to run errands for them.

One autumn evening, when nature looked sad and dreary, a monk came along. The rain, which had been drizzling, now became more violent. He took shelter under the eaves of the widow's house, and had been standing there for some time when the evening bell of a mountain temple near by was heard to toll. The widow, on finding the friar near the entrance, thought, "Poor monk! If my dear husband were alive I would lodge him in my house; it would help me in the world to come." In this melancholy mood the good woman sat quietly in the sitting-room.

"It is raining still, mother," said the girl, "and I see the monk standing under the eaves so late in the evening. Shall I give him a cup of tea? He must be so tired and thirsty."

"Well said, my dear!" answered the widow, who immediately made tea and offered a cup of it to the monk. The monk thanked her for the kindness. Soon after he had thus refreshed himself, he unpacked his small bag and took out a gold-colored *obi*.

"This is a belt once worn by Koyasu Jizo," said he to the widow. "It is a charm against difficult parturition. You have a pretty young daughter; this charm I present to her to express my thanks."

With these words the monk handed the *obi* to the widow, who was extremely delighted with the present. It had become dark by this time, and the rain still kept falling. Can a woman be ungrateful on such an occasion? No. The widow called the monk in and entertained him. There he was put up for the night. They talked scrupulously with each other, the monk, mother and daughter. Before long the daughter withdrew into the adjoining room, while the friar sat taking a nap. By way of having him set out early next morning, the widow remained seated by the fireplace, stirring the fire at intervals, but she, too, at last fell asleep.

Towards daybreak she awoke and found the monk was already gone. She thought that he had set out early to save

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her trouble, but was sorry that he did not say good-bye. She went into her daughter's room to inform her of his departure. What was her astonishment when she found her daughter stabbed to death! She thought, Who but the monk could have done this? Why did not the poor child give one shriek? How was it that this had not come to the mother's knowledge before? The widow regretted bitterly that she had lodged the wicked friar for the night, and wept over her dear departed daughter. Her loud cries of sorrow soon brought the neighbours thither, to whom the mother through her tears related what had happoned. One of them said, "I think the monk cannot have gone a long way as yet. Let us go out in search of him at once."

The villagers searched and searched. When some of them met a woodcutter, he said, "I saw a stranger in a *kago* hurrying away from Miya-no-mori." They ran in the direction in which the *kago* had gone, but to no purpose. The neighbours then returned to the widow, who had kept lamenting her misfortune all this time. They now began to prepare the corpse for interment in the graveyard, and discovered to their astonishment that the liver had been cut out and taken away. Under the pillow there was a packet of one hundred *ryo* in gold. At this all the people wondered.

An old woman, who was among the visitors, then said, "Now it occurs to me that this girl was born on the 5th day of the fifth month and that she was pretty. The liver of such a girl is said to be a good remedy for a fatal disease. I think the poor child was killed as a victim of this sort. All present said the old woman was right, and felt great pity for the murdered girl. The widow before long cut her hair off and became a nun by way of consoling her daughter. She had a wooden image of her dear child engraved with the money the monk had left behind, and had a small hermitage built in the vicinage, and spent her time in performing Buddhist services.

Three years passed away. One summer day the nun went up a mountain to pluck some azaleas, which she intended to offer to her departed daughter. A cuckoo cried mournfully as if to commiserate her on her hard lot. Towards evening she returned and found at the hermitage a respectable samurai together with a number of attendants. This samurai was seated, with tears in his eyes, in front of the image, and all the other men looked equally sorrowful. The woman wondered who those strange visitors might be. On noticing her, the samurai turned to her and said, "You must have forgotten me, madam. I am the monk who passed an autumn night in your house three years ago. At that time I feigned to be a monk, but made myself a devil and killed your dear lovely daughter. Even now it grieves me so much. How angry you must have been with me then! It was not for myself, but for my lord that I committed such a cruel deed. My lord had been suffering from an incurable disease, and no medical man could cure him. An attendant physician secretly told us that the malady ceuld be cured by eating the liver of a young virgin who was born on the fifth day of the fifth month. We sought for a girl of this sort and found your daughter. All my comrades hesitated to go on this errand. But I considered it as a sort of duty and ventured to commit the murder. Our lord immediately recovered. I was rewarded more than amply. On second thought, however, mine was not like a glorious deed on a battlefield. It is not the way of Povidence to permit us to prosper by such conduct. Heaven's retribution will come sooner or later. Whenever I think of your poor daughter's death, I feel as if my heart were broken. Now I have taken my final leave of my lord to become a real monk."

Saying these words, the samurai drew his short sword and cut off his hair; and then recited a prayer. The widow, on hearing this confession, forgot her old desire for revenge, and devoted herself to sacred services with still more enthusiasm. As for the repentant samurai, he dismissed all his servants and went over to Matsushima, where he lived an obscnre life and died at the age of above seventy.

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SUO OTOSHI, OR THE LOST DRESS-COAT

Master.—To-morrow I mean to visit the Ise Shrine. It has just occurred to me that my uncle has long desired to go there with me. So I think I will make it known to him. Come here, Taro-kaja, do come up here at once.

Taro.—Yes, here I am, my lord.

Master.—To-morrow I intend to set out for the Ise Shrine. And you shall accompany me as my servant.

Taro.—With much pleasure.

Master.—I recollect my uncle once expressed a wish to go there with me. Go to my uncle's at once and tell him I am going away on a journey.

Taro.—Certainly, my lord.

Master.—Inform him that to-morrow I mean to start for the Ise Shrine, and ask him if he feels disposed to go there with me.

Taro.—All right, my lord.

Master.—And if my uncle asks if you are going also, say it is not yet certain.

Taro.—Is it really uncertain, then?

Master.—No, it is quite decided. You are the very man that I want to take with me. But if you say you are going, my uncle may give you a farewell gift. This will make trouble for me afterwards; so you must say it is not yet decided.

Taro.—Certainly, my lord.

Master.—Well, aren't you going?

Taro.—Yes, I am.

Master.—Return quickly as soon as your errand is finished.

Taro.—Yes, my lord.

Master.—Do you understand?

Taro.—Yes, my lord. (Aside) Ugh! 'tis indeed an urgent matter of business. I must go at once. There are, in truth a great many niggards in the world, but none so stingy as my master. He says it will be a trouble if I accept a present. How niggardly he is! Well, here I am. I say, I beg pardon.

Uncle.—Some one seems to have come. Who is it?

Taro.—'Tis I, sir.

Uncle.—Oh you are Taro-kaja, are you not? On what business have you come?

Taro.—I have brought a message from my master.

Uncle.—What is it?

Taro.—My master is going to the Ise Shrine to-morrow quite suddenly. As you have often wished to go there, he has sent me to ask if you are inclined to go with him now.

Uncle.—I am glad my nephew is so kind as to ask me. I should like to go, but preparations cannot be made in so short a time. I regret therefore, that I am not able to go this time.

Taro.—I am sorry indeed, sir.

Uncle.—You are going with him, I suppose?

Taro.—It is not yet certain, sir.

Uncle.—I know you must be going as his servant. I wish you a safe and pleasant journey. Drink a goblet of *sake*.

Taro.—No, thank you, sir. I must return at once, for I have many things to do at home.

Uncle.—I'll not detain you long. I really wish you to drink a glass.

Taro.—Then, in accordance with your kind request I will drink one cup. May I sit down?

Uncle.—Yes, drink this glass.

Taro.—This is a large glass. I'll serve myself, thank you.

Uncle.—Never mind. Drink, I say, just drink.

Taro.—Much obliged. More than enough—it is brimful. Now I'll drink.

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Uncle.—How do you like it?

Taro.—I feel only cold in the throat, and nothing else.

Uncle.—Then drink another glass, Taro-kaja.

Taro.—Pray do give me another. Enough now—it is brimful. (Having drained half the glass at a draught) I cannot drink any more at a breath, but I will sip it little by little. (Putting the goblet down) Well, to speak the truth, I am to go with my master this time. I shall shortly come back with a souvenir for you, sir.

Uncle.—Oh you need not do any such thing.

Taro.—Being a poor man, I shall get you an amulet, a rule for your lady, and a flute for your young son. It will please him very much, I fancy. This is all I can do.

Uncle.—An amulet only will be quite enough. Drink, I say, drink, at any rate.

Taro.—Many thanks, sir. (Drinking) This *sake* tastes so fine; I have never drunk such good *sake*. This is the best you have ever favored me with.

Uncle.—Well said! This comes from a distant province.

Taro.—Ah, I thought so. How good it is! Do favor me with one more glass.

Uncle.—Why, do you want more? Don't overdrink yourself.

Taro.—No, I'm not yet drunk. Pour out a little more, pray do. Enough! The goblet is full to the brim. Enough, thank you. (Drinks half and puts the goblet down) Let me speak informally. I have long had something to say to you. The world praises you.

Uncle.—With what language?

Taro.—The world says you are a good uncle. Whenever Taro-kaja comes, you give him *sake*. The world says there is no such clever gentleman. First of all, you are so kind.

Uncle.—I prefer to be praised rather than to be abused, so I am gratified by what you say, Here, drink some more.

Taro.—Yes, thank you, I will. How merry I am now! Send away these glasses now, if you please.

Uncle.—Yes, I shall. Now, Taro-kaja, you shall have this dress coat, though it is of course an old one. Put it on, and start on your journey.

Taro.—Is this fine coat for me, sir?

Uncle.—Yes, certainly, you shall have it.

Taro.—This is not suitable for me. Please excuse me this time.

Uncle.—It is unnecessary for you to say all that. Take it, I say.

Taro.—Then I will; much obliged—I will come back soon with the souvenirs.

Uncle.—Yes, I have already heard that.

Taro.—Being a poor man, I shall get an amulet for your lady, and a rule for your young son, and a flute for you. It will. . . .

Uncle.—Never mind. Go back now. Ha, ha!

Taro.—Yes, I am going back. Much obliged, sir. Well, I feel boozy—how merry! I think I shall go singing on my way.

The pine-trees on the seaside rustle now,
Zazan-za. . . .

How merry I am! He says, "You shall have this coat, and go on my journey." Much obliged indeed.

Master.—I just sent Taro-kaja to my uncle's. How very late he is! I'm sure he is drinking *sake* and talking nonsense. I must go and see what he is doing. (Goes out) Here comes Taro-kaja. Dear me! He is dead drunk. Hey, Taro, what have you been doing all this while?

Taro.—Who are you? My master? What has brought you here?

Master.—As you were so late, I came to look for you.

Taro.—It is more than kind of you.

Master.—What is my uncle's answer? Does he say he will go with me?

Taro.—Your uncle's answer?

Master.—Yes.

Taro.—I don't know if he goes or not.

Master.—I don't understand you. Give me his answer directly.

Taro.—Your uncle's answer? He was glad that you were kind enough to send word. He wished to go, he said, but yet he couldn't now.

Master.—You are too much intoxicated to make a clear statement.

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Taro.—(Sings)

Look at that hill,
Look at this hill:
Their tops stand still
Side by side. (Drops the coat)

Master.—(Picking it up) He has been given this; he will soon miss it.

Taro.—I wonder where that coat has gone.

Master.—Sing on, Taro-kaja, sing on. I'll sing, too.

"To angle th' angler will indeed be fun."

Sing on, I say.

Taro.—You are in good spirits; people will call you a madman.

Master.—You seem to be looking for something. What have you lost?

Taro.—I am not looking for anything.

Master.—But I have found something.

Taro.—What?

Master.—Yes, something odd. Look here, this is what I have found.

Taro.—It was given me by your uncle. Return it to me, please.

Master.—You sly dog! Where do you think you are going? I swear you shall not go anywhere, after all.

OUTLINE OF THE POEM "KWANKŌ"

(Sung by the Kamakura High School Girls in Japanese to the World's Sunday School Convention Delegates.)

Human life is but like a dream dreamt on a spring evening—it is so fleeting. The Fujiwaras, who had seized their opportunities well, were now in their golden age, having everything their own way. Faithful Kwankō Michizane, seeing that the Emperor was deeply concerned over their vicious conduct, could not look on unconcernedly. He ever devoted himself to the Emperor and the welfare of his country. But alas! it was quite impossible to get rid of the wicked officials; and at last he himself, in spite of his loyalty, was exiled and sent to an out-of-the-way corner—Tsushi, Kyushū—as a traitor against the Emperor. In sorrow and despair, he lived a tedious life there.

One autumn night, the moon was unusually beautiful in the cloudless sky. He was reminded of the night just a year ago, when he had sat with the Emperor, composing poems. He gazed on and on at the moon, and his feelings and thoughts turned into a poem, the meaning of which is as follows:

"This night last year, I attended on the Emperor and composed a poem on Autumn. The Emperor was so pleased with my work that he straightway awarded me his own robe. Now in exile here, it breaks my heart to think of the past. That robe has ever been with me as the sole memento of the Emperor. Never do I fail to take it out every day, and enjoy the fragrance which is still about it."

The night was far advanced, the moon was becoming clearer and clearer. Michizane still sat on in deep thought, listening to the gentle breeze blowing through the pine woods.

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MONTHLY RECORD OF EVENTS

(SEPTEMBER 26–OCTOBER 25)

September 26.—The ceremony of unveiling the bronze statue of the late Keijiro Amenomiya, a noted business man, took place at the Sojiji Temple, Tsurumi. Mr. Noda, Minister of Communication and other friends were present.

28.—Imperial sanction has been given for the wedding of Princess Yasuko Yamashina, niece of Her Majesty, the Empress, and Mr. Nagatake Asano, heir to Marquis Asano. The preliminary ceremony took place to-day.

30.—The executive committee of the America-Japan Society held a conference at the Bankers' Club to discuss the California question and to consider in what manner the society could serve the best interests of the two countries.

Successive rains ending with a typhoon on Friday night (September 30th) caused much loss of life and damage to railways, tramcar lines, and bridges; many houses were destroyed by landslides or swept away by the flood and 54 persons were killed and many injured. The visitation of calamity was especially noticeable between Tokyo and Yokohama and in Kanagawa prefecture. Also in Ibaraki, Shizuoka and Atami, many persons are reported missing and many houses were swept away.

October 1.—The First Official Census was taken throughout the empire.

This being the thirty-fifth Anniversary of the founding of the Nippon Yusen Kaisha, Japan's greatest steamship line, all the steamers and launches of the firm in the port of Kobe were decorated with flags. The harbor presented a beautiful scene.

2.—A gang of 400 bandits attacked Hunchun in Chinese territory near Korea and burned the consulate of Japan, fifteen Japanese citizens, including officials of the consulate, being killed and more than twenty others wounded early in the morning of October 2nd. Many Chinese and Koreans also were killed by the attacking gang.

Mr. Charles Francis, U. S. Labor Commissioner, who recently arrived in Tokyo in connection with the Sunday School Convention, visited Mr. Inouye, Governor of the Bank of Japan, and had a conference on the Japan-American question.

3.—A Baby Show was opened at the Imperial Dolls' Hospital under the auspices of Mr. Nishiyama, principal of the Imperial Kindergarten and 335 babies were entered; the youngest parents are Mr. Iwao Yamamoto, 28, and Mrs. Yamamoto 17, while the oldest couple are Mr. Kinsuke Nozawa 62, and Mrs. Nozawa 37.

The autumn regatta of Keio University was held on the upper reaches of the Sumida river. Many thousands of spectators were present to witness the twenty or more events which made up the programme.

4.—A garden party was given at the French Embassy at 2 p.m. under the auspices of the Franco-Japanese Association, which was attended by about three hundred foreign and Japanese members. H.I.H. Prince Kanin, President of the Association, honored the occasion by his presence.

5.—At the first meeting of a newly organized Buddhist Sunday School in the Botanical Gardens, Koishikawa,

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Tokyo, 2,000 boys and girls attended. Its declared object is not religious, but rather moral and educational.

The T.K.K. liner *Tenyo Maru* arrived at Yokohama from San Francisco with a heavy shipment of gold coin and bullion valued at ¥30,000,000.

Viscount Kencho Suematsu, Privy Councillor died.

The *Jiji Shimpo*, one of the leading Tokyo dailies, was legally recongized as a joint stock company.

6.—Shuroku Kuroiwa, proprietor of the *Yorozu*, a leading Tokyo newspaper, died.

The International Anti-opium Association at Peking has received the gratifying intelligence in a note from the Japanese legation that, having referred the association's letter of June 10 to his Government the minister, Mr. Obata, has received word that the Japanese Government has definitely decided to abolish entirely the opium monopoly system at Tsingtao and in the Kwangtung leased territory, in the course of this year.

7.—Bunji Suzuki, president of the Yuaikai, Japan's nearest approach to a labor union, delivered an address at a labor mass meeting at the Kobe Commercial Museum.

Mr. Hajime Hoshi, president of the Hoshi Pharmaceutical Company of Tokyo, recently decided to make a donation of 2,000,000 marks to the German Government to be distributed as that Government sees fit for the promotion of scientific research.

Baron Renpei Kondo, president of the Nippon Yusen Kaisha, newly elected president of the Japan Shipowners' Association, addressed a general meeting of the Association at the Oriental Hotel, Kobe.

Count and Countess S. Chinda arrived in Tokyo after a thirteen years' absence from their homeland. During this period Count Chinda has served as Japan's representative in several of the European capitals and in Washington D.C., and most recently as ambassador to the court of St. James, in London.

8.—Mr. Hiraoka, formerly chief of the Saghalien Civil Administration Office, has been appointed chief of the Roads Bureau in the Tokyo Municipal Office.

9.—For the relief of the Koreans who suffered from the recent floods in Korea, His Majesty the Emperor has been pleased to contribute ¥15,000. Governor General Saito has been instructed to use this sum for the benefit of the flood victims.

A cable from San Francisco October 9th reports that Judge Maurice T. Dooling, of the United States District Court, has granted citizenship in the United States to two Japanese named Hoshino and Kodama, under the provisions of the naturalization law making persons who served in the military and naval forces during the war eligible without any previous declaration of intention.

10.—Mrs. J. R. Wilson, wife of President Wilson's only brother, attended the sessions of the Eighth World's Sunday School Convention in Tokyo.

Over ten thousand children and adults took part in the Sunday School Rally at Hibiya Park at 1 p.m. They carried banners and sang "Stand up, stand up for Jesus." The hundreds of groups of youngsters gave an impressive demonstration of the energy and enthusiasm of Japanese youth.

11.—The thousand delegates from the World's Sunday School Convention in Tokyo paid a visit to the seaside town of Kamakura. Children from five Sunday schools lined up on both sides of the station platform welcomed the visiting guests.

14.—The Yokohama citizens tendered a reception in honor of the delegates to the World's S.S. Convention in the public park.

15.—The announcement is made that Mr. Jiro Harada, a business man over 70 years old, who was until last year in the service of the Konoike House in Osaka as its managing director, had decided to donate all of the property which he had amassed in his lifetime, amounting in value to ¥10,200,000, to relief work.

16.—Prince Tokugawa has been elected president of the Sino-Japanese Literary Association to succeed Hon. Y. Komatsubara, who died some time ago.

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The second dormitory for Chinese students will be opened by the association in Hongo, Tokyo, next month.

17.—The Art Exhibition of the Imperial Kanten Art Institute opened at Uyeno Park and will remain open for a month.

18.—Admiral Saito, Governor General of Korea, arrived in Tokyo for a conference.

22.—The Kozu Odawara line, which is the first section of the new Kozu-Numazu road now in course of construction by the Imperial Government Railways, was opened to the public.

The library containing about 3,000 German law books collected by Dr. Sternberg, formerly professor in the Tokyo Imperial University was purchased by the Meiji University at the price of over ¥10,000.

23.—A cable from Seoul, Korea, October 23rd informs us that a Japanese detachment routed 400 bandits near Teutaoken, Chientao. The fleeing bandits are being pursued. Fourteen Japanese were killed and 9 wounded. The outlaws left behind 16 dead. Their casualties are thought to be heavy. Another Japanese detachment is engaging the outlaws between Paomikou and Sektaken.

A cable from Vladivostok Oct. 23rd states that the Japanese military authorities effected the evacuation from Habarovsk smoothly and without the lea t obstacle.

24.—The subscription of the South Manchurian railway loan amounting to ¥15,000,000 closed. The loan was oversubscribed to nearly twice the amount required.

Mr. Henry Bowie, founder and formerly president of the Japan Society of San Francisco, who has been living in Tokyo since the autumn of 1918, left for home on the *Siberia Maru*.

The purchase of the Yokohama Electric Railway by the Yokohama Municipality has been ultimately concluded. The price fixed is ¥6,200,000.

The South Manchurian Railway has contributed the sum of ¥100,000 to the relief fund for the famine sufferers in North China through the Japanese Minister in Peking. The Company is conveying free of charge all provisions and other goods from Manchuria to North China for the benefit of the famine sufferers.

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FROM THE JAPANESE PRESS

Promoters Plan to Develop Resort to Rival Karuizawa

A rival summer resort to Karuizawa is being established at Kutsukake, the next station beyond Karuizawa. Elaborate plans are being carried out which promise to make the little village of Sengataki known throughout the Far East.

Sengataki is about two miles from the railroad station of Kutsukake, and has been well chosen for its beauty and climatic conditions. The Hakone Real Estate Company, a corporation with ¥20,000,000 capital, which has done very successful work in the Hakone district, is back of the project. This Company owns several hundred thousand tsubo of land at Sengataki. In addition it has formed a subsidiary company, known as the Green Hotel, Ltd., with ¥1,000,000 capital, of which ¥400,000 has already been expended in development.

Fifty summer houses of various sizes have already been erected, all of which have been occupied this summer. Good roads have been built and running spring water has been piped direct to the homes. An electric light plant has been installed, and a large Japanese clubhouse has been built, which serves both as an inn and a social center, and which contains a room of 48 mats for social functions. A central market house has been established which will be greatly enlarged during the coming year, and a public bathhouse, constructed of concrete and granite, is a feature. A telephone service is already in operation, and it is planned to have a service so complete that practically every house at Sengataki will have its own telephone that will connect with the central system. A baseball ground and a tennis court are in course of construction.

Plans are Ambitious

The future plans of the company, however, are far more pretentious. A foreign hotel, under plans drawn by a foreign architect, is to be constructed, at a cost of ¥250,000, which will be known as the Green Hotel. This hotel will have every modern convenience, and will be operated under competent management. All the rooms will be provided with fireplaces, adding popularity to the resort in the early spring, the late autumn, and even during the winter months, when skiing and skating may be indulged in.

It is proposed to build an electric car line from the station of Kutsukake to Sengataki and beyond. In the meantime motor car service at moderate charges is in operation. At some distance from Sengataki there are natural hot springs, and it is proposed that this water be supplied direct to Sengataki. This undertaking in itself will involve considerable expense.

Situated in a Beautiful Valley

The entire undertaking is thorough and enterprising, and one of considerable magnitude. The previous success of the Hakone Real Estate Company, however, warranted them in looking abroad for other fields, and after a thorough investigation they took up this spot, called Sengataki, because of the beauty of the surrounding country. At an altitude of about 200 feet above Karuizawa, it is situated in a valley, surrounded by beautiful hills, with a splendid view of Asama. To the south there is a pine forest, stretching over an enormous area of government-owned land; this the Hakone Real Estate

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Company is planning to lease for a large recreation park.

The president of the company is Mr. Kenichi Fujita, and the moving spirit of the undertaking is Mr. Y. Tsutsumi.

Surrounding and near the proposed hotel are 10,000 tsubo of land that will be offered to foreigners at a comparatively low rate, as an inducement to assist in developing the popularity of Sengataki.—*Japan Advertiser.*

Mr. Matsukata heads Kokusai Kisen Kaisha

Mr. Kojiro Matsukata was elected President of the Kokusai Kisen Kaisha at the general meeting of shareholders held on Monday afternoon. This company was established early last year by amalgamating the partial interests of the Kawasaki Dockyard, Asano Shipyard, Yamashita Kisen Kaisha and a dozen other leading shipowners and shipbuilders, being capitalized at ¥100,000,000, or the same amount of capital as the Nippon Yusen Kaisha and the Osaka Shosen Kaisha. Until Mr. Matsukata was appointed President, the company had no formal head. Mr. Matsukata is the eldest son of Marquis Matsukata, one of the Elder Statesmen, and is one of the best known business men, being connected with a multitude of commercial and industrial enterprises. Of the concerns with which Mr. Matsukata is connected, the best known is the Kawasaki Dockyard of which he is President. Following the election of President, Mr. Masaya Abe was elected Managing Director.

At the same general meeting the company's business report for the last business term was submitted and approved. The net profits amounted to ¥18,855,098. Of this amount, ¥10,000,000 was set aside to write off the value of ships in the possession of the company, ¥500,000 as legal reserve, ¥500,000 as ship repair fund, ¥500,000 as ship insurance fund, and another ¥500,000 as employees' relief fund. Further, ¥80,000 was distributed among the officials of the company as business, and all the remainder was carried forward, no dividend being paid for the shareholders who are all directly interested in the business of the company. The fact is that they are the shipowners and shipbuilders whose ships were taken over by the company when it was established.—*Japan Advertiser.*

The Decay of Japanese Militarism; Signs of Change

Dr. Yoshino, who has been writing in the Tokyo *Asahi* on Japan and Democracy, concludes his article thus: "It is a fact that in spite of the bulk of public opinion being for democracy, the policy, especially the foreign policy, of this country has a complexion of militarism This is decidedly an unnatural phenomenon, which cannot be paralleled in foreign constitutional countries. The foreign observer in describing us as a nation of an imperialistic tendency is right, but he must look into the matter more closely before coming to the conclusion that the people are heart and soul at the back of the imperialism of the Government. It is my unshakable conviction that the majority of the people are decidedly against militarism and imperialism. The natural question may arise why then the people do not impeach the Government whose policy is in flat contradiction to their conviction? To this question the only answer is that things are so shaped in this country that public opinion is unable to make itself felt in the government. In ordinary representative countries the Cabinet is responsible to the elected representatives of the people, and the government cannot take important measures without the approval of that body. But conditions are different in this country. We have here a War Department which can act independently from the rest of the Cabinet, and even the Premier has no voice in matters relating to defence. And as such questions as the Siberian or Chinese are essentially matters which come within the domain of the War Ministry, the policy which it follows tends to be militaristic, and the foreign observer, who does not know the circumstances, naturally comes to regard the policy of the Government as backed by the people. But fortunately there is a movement for the abolition of such a system as that under which the country may appear to be governed by two different govern-

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ments. Once the War Ministry is relegated to its proper field and is made to be responsible to the Government, Japan will come to be regarded as a country governed by public opinion. Already there are signs of the bureaucrats coming gradually to regard militarism with misgiving, and a sufficiently keen-eyed observer will see on every side the force of liberalism struggling to make itself felt in the government of the country."—*Japan Advertiser.*

Waldeck on Japan

Governor Waldeck, defender of Tsingtau, on his arrival at Berlin was interviewed by a representative of the Berlin *Post* to whom he communicated his impressions of Japan.

"After my release from the prisoner-of-war camp," he stated, "I moved about freely and unmolested in Japan. In contrast to the treatment during captivity on the part of the Japanese military authorities, those circles with whom I got into touch after my release, consisting of merchants, manufacturers, members of Parliament and men of science, made every effort to demonstrate their pro German sentiment. Repeatedly I was requested to work towards the same sentiment in Germany. The re-opening of economic intercourse between Germany and Japan will not suffer, by any means, through prejudice. On the contrary, it was not before the event of the war and the consequent lack of German merchandise that the Japanese came really to appreciate the quality of German goods.

"Tokyo has grown during the war years to a real world-metropolis from only a big village prior to the war. The enormous motor car traffic, the newly erected gigantic structures are astonishing. During the first months of this year a veritable fever of planning and inauguration seemed prevalent; evidently money was plentiful. The whole thing, however, had not a very healthy aspect. Now not only the war boom has ceased, but also the wages of workmen have lately risen to such an extent that Japan cannot, any more, be described as the land of cheap labour. A grave crisis may consequently develop in Japanese industry. The Japanese workmen who were employed in fitting out the German transport steamers for the voyage home were paid as much as 5 to 6 yen an hour, compared with the 50 sen to one yen of former years. Evidently Japan is on the way to be confronted with very serious labour problems. The high wages have risen together with the enormous prices of food. Japan at the beginning of this year, considering the rate of exchange, was probably the most expensive country in the world.

"Fear of Bolshevism undoubtedly reigns in Japan. Its penetration via Korea or China is considered possible. It was owing to that reason that Japan found herself compelled to keep an advanced position in Siberia to repel that danger. In this the military situation is rather complicated, for the Japanese can only achieve something by large numbers of troops, to the dispatch of which, however, parliament will not consent. The expenses are dreaded. Economically Japan is strongly engaged in Eastern Siberia and makes it a point to try and get on good terms with the native population.

"The market in China, which was secured by Japan nearly to the extent of a monopoly, lately suffered much by the boycott by the Chinese started after publication of the Treaty of Peace. This boycott proved a strong weapon in the hands of a country helpless in a military sense against oppression, the handling of which, however, presupposes a common action and skilful co-operation. The excitement of the Chinese, who clearly perceived what value Tsingtau would have for them, over the Japanese occupation of that place and the mineral wealth of the hinterland is well to be understood. The present President of China knows Tsingtau well. He was one of those imperial officials seeking refuge in Tsingtau after the Chinese revolution and resided there for several years. Now, most of these prominent Chinese have turned their back on Tsingtau again.

Tsingtau Revisited

"Our transport, the Nankai-maru, called at Tsingtau on its trip home in order to take on board a great number of

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Tsingtau Germans and their families. Thus I had occasion to see old Tsingtau again before leaving the Far East and to observe the change under Japanese rule. The Japanese have invested such an amount of money in the development of Tsingtau that after all one sees there it seems rather incredible that there is any intention to return it to China. During my stay the foundation walls of a Japanese cadet institution (officers' training school) to be erected in grand style, were just being laid. In the development of the town our old plans are partly being followed. The Japanese have even gone so far as to copy our style of buildings to some degree. On the former parade ground a totally new factory town has been built. The number of Europeans (formerly about 4,000) has dwindled, while several times this number of Japanese have settled. During the war and after the conclusion of peace the Japanese tried hard to bring into their possession many valuable plots of land and houses in order to be prepared for all events should the town be returned to China officially or internationalised. At all events the Japanese are sure to reserve the administration of the harbour for themselves. An independent German trade in Tsingtau, therefore, under these conditions will have hardly any prospects. Only in connection with Japanese firms which recently have been looking for such connections in order to profit by the German business knowledge and connections, it might again get a footing. The Chinese everywhere showed their joy at the arrival of the German transport and they did not hide their regret with regard to the changes proving how they had felt contented under German rule and that our colonial work could not have been so bad as the Entente pretended.

"It was a sad moment when the Nankai maru left the Tsingtau bund to continue the voyage home, considering there was on board a large part of the old Tsingtau men with their families who from the start had witnessed all the phases of development Tsingtau went through and found there a second home. Only a few Germans have had the courage to remain under the changed conditions to built up a new existence. What German culture can accomplish in so short a time will always be remembered by the Chinese and this has also been acknowledged by the Japanese."—*Japan Chronicle.*

Asks American Party's Careful Interest Here

Welcoming the American Congressional party, here, Viscount Takaaki Kato, foremost diplomat of Japan, chief of the Kenseikai party, says in an interview in the *Asahi*, that there is no misunderstanding in reference to the California question. The reason Japanese are being excluded in California is in his opinion, because Japanese are more industrious, frugal, and peaceful than European and American laborers—which is a strong point and a virtue of Japanese. Europeans and Americans cannot compete with Japanese, so that they want to exclude Japanese because of the latter's virtues. Then the legislators have enlarged upon the rate of birth among Japanese, they have said that within so many years the Japanese population will grow so large that California will become a Japanese possession, as a political means of winning votes. Japanese exclusion is indeed because of Japanese virtues rather than because of race prejudice. There can be no misunderstanding of the fact at all.

"The solution of the California problem should be made by Americans, not by Japanese, because the latter can do nothing. If Japanese had done anything wrong in America, Japan should take the initiative in solving the issue. But when Japanese are excluded because of their virtues, it is up to America to solve the problem." Viscount Kato says further that he has not been clearly informed as yet as to what is intended when it is urged that Japanese alone should be excluded from the general treatment regarding land-ownership and the citizenship of their children, whether the Japanese are to be indemnified when the proposed land law is enacted. To be sure the anti-Japanese problem in California may be a problem with a section of Americans, and not with the whole American people. But the question is indeed very difficult to understand, he says.

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Viscount Kato fails to note any connection between Japan's being a militaristic nation, as is criticised, and the exclusion of Japanese in California. As to militarism of Japan, the matter may be explained otherwise. But Japanese are not excluded in California because of the question of whether or not Japan is a country of militarism.

"I do not think there is any misunderstanding in regard to the California question. It is said that Japanese do not assimilate. But the fact is Japanese residing long in America and the children of Japanese born there are assimilated. The color of the skin cannot be changed in a generation or two. In point of morals and intelligence, Japanese do not stand behind Europeans and Americans. If Japanese in America are recalled for conscription service in times of war, it is a result of the Japanese law of conscription. It cannot be said that Japanese warriors have immigrated to America.

"Besides, America sixty or more years ago, opened up Japan. America urged that it is against the great principle of humanity not to communicate with other nations. We should be thankful to America for breaking our ancient dreams and thus enabling us to build up various systems which we have today. Now Americans who had preached to us are trying to exclude our countrymen against the very teachings of the Americans. I cannot understand that."

Viscount Kato urges the American Congressional party visiting here to note the good points and defects of the Japanese. The American visitors he says should study Japan very carefully.—*Japan Advertiser.*

The Rising Tide of Japan's Liberalism

By Professor S. Yoshino

The following is an abridged translation of a serial Open Letter which Dr. Yoshino, one of the leading lights of Japanese liberalism, is addressing to the Congressmen in the columns of the Tokyo *Asahi.*

Nothing is a greater source of regret to the Japanese at large than to see their country represented abroad, especially in America, as wedded to militarism and bureaucratism. Some of them deprecate such a characterisation of Japan in that they believe in liberalism and wish her to shape her course in accord with the principle of democracy, while others do so because they fear that the knowledge that Japan is intent on conquest may obstruct their militaristic ambitions. But whatever the reasons, it is undeniable that the majority of the Japanese are agreed in regretting that Japan is regarded as a militaristic country in foreign lands.

"There is an old saying to the effect that quarrelling brothers will compose their dispute once there turns up a common enemy. And it is sad to reflect that there are still among us many whose thoughts and actions are governed by the spirit embodied in this saying. The extent to which this spirit has a firm hold on the Japanese will be seen from the fact that a fearless critic of his own country is speedily made the object of social ostracism even though there is clear evidence that he has the right on his side.

Liberalism is Growing

"The voice of liberalism in Japan is still weak, and is liable to be drowned in the general cry for expansion on aggressive lines. Democracy in Japan has not yet developed into a political creed, but is still a sentiment. It is not without reason that a superficial observer, whose vision does not penetrate the surface of things, should come to the conclusion that Japan is an out and out follower of militarism. This is, needless to say, a fair statement of the case, for if an observer is sufficiently keen-visioned he will have no difficulty in discerning on every side the fermentation of a new idea, a new mode of thinking, which is a flat denial of the traditional way of thinking. The younger people of the Japanese community, he will find, are averse to bureaucracy and all that it stands for. There is already a tendency, steadily expanding, to see things as they are, especially among the student classes. If it is shown that militarism is requisite for the development of Japan, the younger people will not hesitate about declaring so to the world, and take that system up forthwith. But as far as my observations go, there is not the least fear of their being brought over to the side of the

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militarists. On the contrary, they are firmly convinced that the path which Japan should follow, if she wishes to progress, should be in the direction of liberalism. Not only do they wish to see their country purged of all remnants of militarism, but they at the same time insist that all which hinders the growth of democracy should be swept from the surface of the earth.

What the Young Men Think

"The younger people of Japan do not hide the fact that Japan has in the past strayed from the right path. In this respect they do not excuse themselves like their elder compatriots. They are determined that Japan shall take the first step in the right direction, and are prepared to do their uttermost to call a halt if she shows signs of going astray.

"This new tendency among the younger people of Japan is of comparatively recent origin. It has become noticeable only since the world war. I must not be understood to mean that before that there was no liberalism in Japan. There was much antagonism against bureaucracy and militarism, especially in the days following the conclusion of the Russian war, but this was only when the issue was about domestic policy. As for the question of dealing with other countries, they were not only powerless to do anything in the way of checking aggressive policy, but kept silence.

A Comparison

"The change which has come in the attitude of the younger people towards militarism since the late war may be best seen by a comparison of the following incidents. Ten years ago when Dr. Tomidzu was dismissed from the Tokyo Imperial University because of his open advocacy of the annexation of Baikal, all the sympathies of the students were with the Doctor. What was the attitude of the students of the same school when Mr. Morito was recently driven out of the same university because he wrote an article in explanation of Kropotkin's teachings? I may say there are many professors in the Imperial University who still hold as conservative ideas as Dr. Tomidzu, but I say for certain that these professors are no longer listened to by the students.

Japanese are Peace Lovers

"It would not be out of place to consider how the older section of the community came to hold reactionary ideas. The Japanese were essentially a peace-loving nation, as a glance at the history of the early period of the Tokugawa era shows. It was after Japan was introduced to the outside world that Japan's policy of expansion came into being. It is natural that Japan, whose eyes were first opened to the conditions in Europe, should have come to the conclusion that the way to make her strong and secure against foreign aggression was to follow the European example and adopt militarism. How to make Japan strong became a question which she answered by increasing her wealth and augmenting her defences. In the latter days of the Tokugawa era, Japan had a menace in Russia and America, and how to make Japan capable of resisting attacks by these countries occupied the attention of the people. In view of these facts, it may be said that Japan's present policy essentially founded on militarism is not based on the inherent nature of the people, but may be traced to the fear which they felt of the foreign countries. This is why I say that the opposition of the older people to the idea of the country being democratised does not arise from a firm conviction, and that once it is shown that militarism is out of place in the present days they will not hesitate to embrace democracy."—*Japan Advertiser.*

Japan and the Consortium

Mr. T. W. Lamont's letter to the *N.-C. Daily News* has already been referred to in a telegram. The letter is now at hand. Mr. Lamont says:

"An editorial from your valued publication has been recently quoted to me as questioning the full withdrawal by Japan of her reservations as to Manchuria and Mongolia and her entry into the Consortium upon the same terms as the other banking groups. This whole matter is of such vital interest to the Chinese people and to the whole Far Eastern situation

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that I think it important that a full and accurate statement should be made on this particular point.

"The original agreement as to the Consortium was drawn up and signed at Paris in May, 1919, by all four banking groups, American, British, French and Japanese, subject only to the approval of their respective Governments. In the case of the American, British and French Governments this approval was promptly and completely accorded. The Japanese assent, however, was qualified by a statement from the Japanese Banking Group that, under the instructions of its Government, it was obliged to reserve from the scope of the Consortium Japanese enterprises in Manchuria and Mongolia. Such reservations were not agreeable to the other banking groups, as they constituted an obstacle to the full and free partnership in the Consortium. They were, as the event proved, not agreeable to the Western Governments on the ground that any such concession might possibly in the future be construed by Japan as admitting a certain political sovereignty in the regions referred to.

"One of the prime objects of my visit to the Far East was to discuss the whole subject with the Japanese Banking Group and also with the members of the Japanese Government, and ascertain definitely whether the Japanese Group was to enter the Consortium on the same conditions as the other groups. Following my second visit to Tokyo, subsequent to my stay in China, the matter was happily and finally arranged. The Japanese Banking Group, with the approval of its Government, withdrew the original letter in which the reservations as to Manchuria and Mongolia had been set up. In acknowledging, on behalf of the American, British and French Banking Groups, the Japanese Group's letter, I took occasion to point out that, in accordance with the spirit and letter of the agreement arrived at in Paris, certain railway projects in South Manchuria, upon which the Japanese had already made substantial progress, should not fall within the scope of the Consortium.

"Upon the occasion of my first visit to Japan, in March, I found there a real apprehension lest the Consortium should plan to undertake certain operations in the provinces of Manchuria and Mongolia that would tend to prevent Japan securing from those regions such supplies of food and raw materials as were necessary to her economic existence. Of course, as I pointed out to members of the Japanese Banking Group, the Consortium has, as yet, no plans whatsoever with respect to the regions in question. What we have simply been attempting to do is to get together on the basis of co-operative action in China, and the working out of a complete programme is a matter that will take a long time. At the meeting in New York next October, when the representatives of all four banking groups are to be here, from London, Paris and Tokyo, we shall be able to discuss all these matters. But of course, as I said frequently during my all too brief stay in China, it will hardly be possible to make substantial progress in any direction unless we are assured of the good will and co-operation of the Chinese people. During the period of my stay in China I received so many expressions of confidence along this line from Chinese men of affairs, that I am convinced that they earnestly desire the Consortium to function. Of course, it goes without saying that the present reports of serious fighting in the North, with which onr Press is filled, are a great handicap to the construction of any detailed program looking towards the assistance of China in stabilizing her economic and financial situation.

"I venture the foregoing comments, although the primary object of this letter to your valued publication is to make clear the fact that Japan's withdrawal of her reservations with respect to Manchuria and Mongolia, and the entry of her banking group into the Consortium, were without qualification." — *Japan Chronicle.*

A Bit of America

Last evening there arrived in Tokyo a bit of the representative life of the United States. It came as it were from the capital of the U. S. to the capital of Japan as a testimony that two great peoples are mindful of one another and like to keep

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informed as to each other's progress and activity.

The bit of America was the Congressional Party, composed of members of the Senate and the House of Representatives and members of their families. Of these representatives, Americans are proud. They are picked men, entrusted with the welfare of the American people. They are men who went before the people of their respective congressional districts and in fair and open ballot were elected to their present positions. They come to Japan, not officially it is true, but in the coming they have not lost their political identity and they are the representatives of the United States just as truly as if they had been delegated by Congress to study the Oriental question and to report their findings at the next session of the body.

As such they were regarded and treated in China and Korea and as such they are regarded and will be treated here in Japan. Americans residing in Japan are proud of the institutions of their country and they are proud of their Congressmen as members of one of the greatest institutions of their home land—Congress.

It is with pleasure then that the *Japan Times and Mail* extends its welcome to the Americans and it is our earnest hope that the visit to this country will be profitable in its results, results which will create a better understanding between Japan and the U. S. and cement the friendship of the two nations in bonds of industrial and commercial relations profitable to both.—*Japan Times and Mail.*

Plans Dissolution of Hara Ministry

Mr. Yukio Ozaki, former Minister of Justice, who was interviewed by the *Hochi*, expressed himself to the following effect:

"The constitutional government as it now obtains in Japan can hardly be regarded as a real form of constitutional government since the suffrage is wielded by the 3,000,000 voters and the views of the bulk of the people are not represented. The political power of the country is fought for by a small number of politicians. Although Japan is a constitutional country in name the term oligarchy will more fitly describe the existing state of affairs. In order to place the country on a real basis of constitutionalism it will be necessary to overthrow an unconstitutional government so as to send to the wall the voters who do not hesitate to barter their franchise for a few shekels. I have been carefully studying how to realize this ideal. One plan is that the present Government should be pulled down, using universal suffrage as ammunition, and a new Cabinet formed by the minority party. The new Ministry then should carry out the dissolution of the Diet and, by means of an urgent Imperial ordinance, a general plebiscite should be held by all the men over 21 years old. If the result of the plebiscites was in favor of universal suffrage a general election on this system should be carried out and the people's representatives elected. This, if carried out, would be a genuine form of representative government.

"This, however, is liable to objection as it consists of overthrowing a Government commanding an absolute majority in the Diet though the majority is alleged to have been obtained by questionable means. The forming of a new Ministry by a minority party in face of the existence of a majority party will not be the way in which constitutional government is conducted. In England, for instance, a minority party declines to assume the reins of government though an offer is made by the majority party in power, as this would be contrary to the constitutional principles. Among the countries in the world where the political party in power can at once obtain a majority in the national assembly, as in Japan, may be mentioned Spain, Portugal and Greece. The so-called constitutional system, as it obtains in Japan, is nothing but a whitewashed oligarchy sanctified by the name of constitutionalism.

"Frankly speaking, it must be said that Japan is confronted with a most momentous crisis, as the result of blunders committed by successive governments at home and abroad. In other words, I am convinced that a time will come when Japan will be called upon to stake her existence. The fact is that Japan's diplomacy has been conducted in such

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a slipshod manner as to create suspicion among foreign Powers as to Japan's militarism, or her aggressive policy. All the countries of the world are eager for peace but Japan alone is represented as if bent upon an aggressive policy. And as this suspicion is being steadily heightened among the Powers instead of being allayed it may be expected the time will arrive when Japan will be called upon to face all the world as her enemy. For one thing the textbooks as taught in the elementary schools stand in urgent need of a thorough revision as a fundamental remedy for the removal of the suspicion about Japan among the foreign Powers. Those text-books are replete with stories of feudal aggression which are inculcated in the minds of young people in the guise of patriotism. Such erroneous notions should be completely swept away and at the same time healthy political education be instilled in the minds of the people.

"I repeat that Japan is confronted with the most momentous national crisis in the annals of her existence. The people seem not to realize where they stand. The crisis will not be removed until the political ideas of the people are fundamentally reconstructed. This is the reason that I decided to leave political strife severely alone and devote myself to the elucidation of the problem I have outlined."—*Japan Advertiser*.

Grant Naturalization

Though the contents of the negotiations between Mr. Colby and Baron Shidehara are not yet known, no negotiations can settle the problem unless the Federal Government of America appreciates Japan's position and understands the mental condition of the Japanese regarding the restriction of Japanese immigration and the prohibition of Japanese landownership in California. The development of the Japanese abroad during the last dozen years seems to have caused anxiety to some Americans, and they regard it as a manifestation of Imperialism. But it should be noted that the whole of Japan is even smaller than California and that her population is yearly increasing by about 600,000. In view of this fact, the oversea development of Japan or the emigration of her people is entirely different from the case of Great Britain and America; it is indispensable to the existence of the country. Though Japan opposes the prohibition of Japanese landownership and the absolute embargo on Japanese immigration for which there is no justification, she wants nothing but equal treatment with the whites. As the anti-Japanese agitation in America is primarily due to racial prejudice, it is perhaps too much to hope for the complete elimination of the agitation, but if the Japanese officials and people are really sincere in trying to solve the questions pending between Japan and America, they should endeavor to rectify the discriminatory treatment to which the Japanese have so far been subjected.

Some of the American Congressmen now staying here regard the anti-Japanese agitation in California as merely a local matter and optimistically think that it will die out on the completion of the general elections in November. Mr. Harris is among the number. Considering the fact that the various states in America are practically independent of each other, it is true that if the land question in California is merely a local affair it may be unavoidable that the other states should regard it as a matter of no concern to them, but the Californian agitation is a serious national question to Japan. If the question is unfavorably settled, not only will the Japanese in California lose their vested rights with a serious menace to their life, but the national honor of the country will be impaired and the Japanese will be regarded as an internationally inferior people forever. We may put up with material losses, but it is impossible for even the patient Japanese to tolerate the impairment of their national honor. The Federal Government may have no legal right to interfere with the anti-Japanese proposal of California, but in view of the fact that the fundamental object of the agitation is to institute discrimination against the Japanese, Washington should give due consideration to the situation in the interest of Japanese-American friendship.

The Japanese Government and people are by no means inclined to oppose all the Americans and endanger the relations of

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Japan and America. Perhaps a similar sentiment is entertained by the Americans other than the Californians. It is said that President Wilson and some other influential statesmen are sympathetic toward Japan. If so, why should they not try to grant the right of naturalization to the Japanese, thus eliminating the root of all discrimination? The Californian agitation is only possible because the Japanese have no right of naturalization. Even if the trouble be settled for the time being similar questions will crop up again and again unless the Japanese are given the right to get naturalized.—*Tokyo* ——

American Naval Program

Speaking of the future naval policy of America, Mr. Daniels declared the determination of the American Government to realize the ambition of America's naval supremacy in the world. His plea was that owing to the postponement of the ratification of the Versailles Treaty by America and the uncertainty of the outlook regarding her entry into the League of Nations, she could not afford to abandon her projected naval program. In addition to the three-year program of 1916, America is determined to carry out a a second three-year program, and under these plans 20 battleships, 12 battle-cruisers, and 300 other warships are to be constructed. When these programs are completed, America will clearly have a naval force which will not fail to stimulate other countries to naval extension. The statement of Mr. Daniels that when the programs are realized, America's navy will be unrivalled is by no means an exaggeration. As a matter of fact, 18 dreadnaughts are either under construction or are projected, while naval arsenals, docks, and other equipment are being greatly extended. This fact cannet but constitute a sort of menace to the navies of the other Powers. Properly speaking, America ought to vindicate disarmament, for she is charged, in the words of President Wilson, with "the mission of saving mankind from the excessive burdens of armaments," but she is now herself expanding her armaments. It is clearly necessary for Great Britain to maintain the foremost position among the naval countries of the world, and we wonder if she can afford to regard the American naval program as a fire on the other side of the river. Great Britain is setting an example to other countries in regard to disarmament, but will she not be compelled by the American policy to change her course?

If America adopts the second three-year program, it may be said that her naval policy has changed from the defensive to the offensive. If she builds up a navy greater than is required for her defence in the view of other countries, not only will it check disarmament, but it will give rise to a race in armament extension. Japan's policy must be shaped according to the general trend of the world, but her present armament burdens are by no means light, and she is the first to welcome disarmament among the Powers. We earnestly hope that America will join the League of Nations and strongly urge the restriction of armament as the first requisite of international peace.—*Tokyo* ——

Baron Goto Has Confidence In the Justice of America

Baron Goto, Foreign Minister in the last Cabinet, regards the Anti-Japanese movement in California as unfair and not easily understandable, but he has confidence in the American sense of fairness. This is the substance of an interview which he has given to the Osaka *Asahi* in connection with the visit of the Congressmen.

"It is a matter of great regret," he says, "to see California again going in for anti-Japanism. It is difficult to reconcile this anti-Japanese movement with the expressions about justice for all which America has been constantly making to the world. To me the situation is explainable by the fact of America having fallen a victim of the worst form of materialism. But we must not shut our eyes to this that even in America there are many people whose outlook is not clouded by the general tendency. Therefore, the way for us to approach this anti-Japanese agitation is candidly to make known to the Americans where Japan's real intentions lie. Japan has contributed much to the development of land in

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California, and without Japan's co-operation the present prosperity of California would not have been brought about. Japan has done much good to America, and never any harm.

"If Japan had ambitions in America, there would have been ample opportunity of realising them. As it is, Japan has not done anything against America. It is, therefore, difficult to understand the mentality of Americans when they would maltreat our brethren in California as if they were undersirables. Inman and his party declare that the Japanese in California are to be expelled because they are steadily demolishing the good order of America, but as far as I know almost all that the Japanese immigrants have done has tended to the good of the people among whom they live. There may be some isolated cases where the acts of the Japanese militate against the interests of Americans, but it would not be just to jump to the conclusion that there is no good in the existence of Japanese in America. It is consoling, however, to think that there are Americans who are well posted on the situation, and I believe that among the Senators and Representatives who are now on a visit in this country there are many whose opinion on the immigration question differs from those held by the followers of the anti-Japanese movement. At any rate, America is a land of justice. It was America which awoke us from slumber. How such a country should take steps which are opposed to all ideas of justice is a question which I have yet to solve, but the attitude which Japan should take in this matter should be one of good faith. If Japan tries to rid the American mind of misunderstandings about us by pointing out the real position, undoubtedly it will realise the unreasonableness of the anti-Japanese measures.—*Japan Advertiser.*

U.S. In Orient Pact Discussed by House

Colonel E.M. House cabled the following statement from London on August 8 as an exclusive dispatch to the Philadelphia Public Ledger Syndicate:

"An interesting suggestion was made the other day by an influential English statesman regarding the Far East. He thought that the Anglo-Japanese treaty might well be superseded by an Anglo-American-Japanese-Chinese understanding, the purpose being to prevent friction and have those governments with a dominating interest in the Pacific keep the peace. No action would be taken inconsistent with the League of Nations, but it would merely extend the Anglo-Japanese understanding to include the United States and China.

"It is a question well worth considering and one which our people may profitably discuss and, if approved, could probably be consummated. Meanwhile it is well to remember that the Anglo-Japanese note to the League on the agreement between the two nations is an important and baffling official document. The more it is studied the more one wonders what its full scope may be. An alliance between the two great Asiatic naval powers in a part of the world where we have always claimed a special interest is of importance to us. Consequently American diplomacy in the Far East has been centered for nearly two decades upon clarification of the relations between those two powers and the effect of those relations upon America's future in the Pacific. A feeling of deep uneasiness has always brooded over the whole question and it has never been exactly clear where we stood in relation to it. Now, suddenly, the two governments have put the whole matter before the council of the League of Nations in a way which may amount to practical abolition of the agreement, at least in the form we have known it.

Result of Long Negotiations

"This result came most unexpectedly after long and secret negotiations between the two governments, beneath the surface of which it has been almost impossible to pierce. The action taken by them is, of course, a very welcome recognition of the validity and force of Article XX of the League Covenant, especially in that these two eastern powers have submitted the whole basis of their relationship to the examination of the League. When such action has been taken in a case so

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utterly vital and fundamental, a precedent is established which is broad enough to cover all other agreements of whatever nature inconsistent with the covenant.

"The question is now raised as to whether the note of July 8 constitutes a new international agreement between the two nations which must be registered as such by the League. This new agreement specifically accepts the supremacy of the covenant to the Anglo-Japanese agreement, states that the two governments recognize there are some inconsistencies between the covenant and the agreement, and by that fact admit that should any question arise on these points the covenant would be considered as a binding obligation. If a dispute were actually to arise as to whether part of the agreement were or were not inconsistent with the covenant, the question would involve an interpretation of the treaty which would go automatically to the new permanent court of international justice which Mr. Elihu Root is helping to create.

"It has been suggested that the League acknowledge the note as falling under the provisions of Articles XVIII and XX for the registration of new agreements and the revision of old ones inconsistent with the covenant, that it definitely specify a certain text as the text to which it understands the two governments have reference and that it express expectation that each government will proceed 'to take immediate steps to procure its release from such obligations.

Interested to Know

"We are interested to know, first, the exact text of the old agreement and, second, whether the joint action by the two governments effects a fundamental modification in it Whether any action will be taken is problematical. None of the powers on the council of the League has the necessary interest or necessary freedom of action to force a clarification of the situation such as the United States would desire. Japan and Great Britain, of course, will do nothing. France and Italy are neither particularly interested nor particularly anxious to press such a question, while the four lesser powers, Belgium, Greece, Brazil and Spain, cannot be expected to take action.

"With the situation as it is, it is probable that the full scope of this note, which is so vital to America's whole Far-Eastern policy, will remain a mystery for lack of some one willing to force it to the light."—*Japan Advertiser.*

The Pan-Pacific Union

It is one of the most difficult things in the world for governments to work in harmony on international questions, even when they have a sincere desire to do so. Allied efforts to work out a policy in Russia furnish an example before our eyes. Egypt had a full dose of internationalism in government, and her experience was that it was a handicap to progress only second to her own weakness. The reason for this is largely inherent in the nature of the case. Governments are trustees. They cannot relinquish any portion of the sovereignty with which they are entrusted on behalf of their people, nor can they embark on policies which involve commitments unless those policies are vital to themselves. The strictness with which the United States Senate interpreted its trusteeship of American sovereignty is an example of that aspect.

But the difficulties that surround international action by sovereign governments only bring into clearer relief the large and growing extent to which international co-operation can be effected in spheres other than the political. The whole structure of modern society points to international co-operation. Professional and trade interests, for example, are becoming worldwide. Doctors find the links of their common science stronger than the differences of nationality. Scientific congresses have almost ceased to be national. Professional bodies are always seeking larger combinations. A world congress of journalists is to be held in Australia next spring. A worldwide though not international press conference has just been concluded at Ottawa where newspapermen from the ends of the earth met to consider common problems. American bishops took part in the Lambeth Conference. Trade interests cover the world like the

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cable irrespective of frontiers. There is a world's cotton conference. A world's shipping conference is not an unlikely outcome of the period of competition that is opening. In short, although internationalism in politics is still undeveloped, the field of international co-operation is widening every day.

It is this tendency which organizations like the Pan-Pacific Union seek to develop and utilize. Governments participate in this Union, but for non-political ends. The work falls naturally to the business and professional and administrative communities who have interests which are to some extent common throughout the area denoted by the term "Pan-Pacific." The fight with disease is a conspicuous instance of a direction in which without international co-operation there is little hope of progress on a great scale. Questions of education also exist which common action would help to solve. Part of the white community of the Pacific nations has all that could be desired in the way of educational facilities. Other parts have practically nothing. Higher education is a perpetual problem to every foreign family that business or professional pursuits has brought to the Far East. Arrangements that are difficult and cumbrous to scattered heads of families might be systematized and made accessible by joint action. In trade there is a continual demand for knowledge concerning the resources and capacities of the various countries around the Pacific. In this matter the co-operation of the Chambers of Commerce ensures that the action of the Pan-Pacific Union is businesslike and effective, while the close association of the Union with science, on which Mr. Ford properly insisted in his address yesterday, lays the sure foundations of enduring prosperity. Only by the combined action of governments can questions like the conservation and development of the fisheries of the Pacific countries be successfully undertaken, and this co-operation is essential in preventing such scandalous and brutal wastefulness as in the past attended the working of the seal fisheries.

The scope that is open for such sub-political action by states and for concerted educative action by individuals within the Pan-Pacific Union is enormous. Without such positive functions there would be a danger of the Union becoming a merely academic society, examples of which we can see in this country already, expressive of good will but apparently unable to develop much independent vitality. The fact that it has definite practical aims gives the Pan-Pacific Union its greatest chance of vigorous life. But it can also effect a great work simply by making the leaders of the Pacific nations acquainted with each other. Better understanding is not an absolute preventive of war, but it is a valuable insurance against mutual differences growing so great as to form a menace of war. This mutual knowledge of each other and of each other's views and problems which the work of the Union aims at fostering is an essential part of statesmanship, and from it we may look forward to see a growth of that "patriotism of the Pacific" which will view war between Pacific lands as almost a species of civil war.—*Japan Advertiser.*

American "Obstruction" of Japan

The difficulty which Occidentals experience in following Eastern methods of thought, and *vice versa*, has been commented on by many observers. The Oriental, it has been said, thinks in curves; the Occidental in a straight line. The European's emphasis on logic, his insistence on going straight to the conclusion of his argument, often seems to the Oriental mind to savor of arrogance and force. Nevertheless so competent a witness as Sir Robert Hart has said that if you knew how to follow them a Chinaman's methods of thought were perfectly clear and strictly logical. Two expressions of opinion by leading Japanese publicists which we translated yesterday illustrate the difficulty which the West experiences in entering into the East's point of view. Mr. Tokutomi gave a version of American policy in Asia which apparently seemed clear and fair to him, but which no American could admit for a moment. To Americans, indeed, Mr. Tokutomi's view of their country's policy seems so utterly mistaken that they have difficulty in believing that he honestly

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entertains it. In the other instance Professor Yoshino wrote of the decay of militarism in Japan and was apparently under the impression that foreigners were unable or unwilling to admit the existence of a liberal movement which seemed at least as real to him as anything on the political horizon. At the same time he made an admission which to foreigners discounted seven-eighths of his argument. If we can get the differences of viewpoint clearly stated we shall be on the way to understanding each other better.

Mr. Tokutomi contrasts Japanese and American policy in Asia and the Pacific. Japan's policy as he sees it is all moderation, and whatever positive steps she takes are dictated by the imperious necessity of national safety or vital interests. America, on the other hand, has no vital interests in the Far East and her safety is quite independent of events there. Her persistence in an active policy is therefore, according to this Japanese observer, "the clearest evidence" that the United States is determined to convert Asia, and especially China, into "the exclusive field of her activities." A striking contrast this to Congressman Dyer's "We have no interest in the Orient but to do good; we want nothing of the peoples of the Far East but their friendship!" Mr. Tokutomi claims credit for Japan's non-interference with American annexation of Hawaii and the Philippines, and proceeds to show Japan's annexation of Korea was a different matter as the safety of Korea is the safety of Japan. His intention is evidently to show that America went out of her way to acquire territory whereas Japan has only acquired territory that is vital to her own safety. A comparison of the motives and circumstances which induced America and Japan to extend their dominion would not, it seems to us, place America in any position in which she need fear the light, but all that is relevant to the present case is: Did America place any obstacles in Japan's way in Korea? Mr. Tokutomi knows that in no way whatever did the American Government obstruct Japan's policy in Korea, or in Formosa, or in the acquisition, afterwards abandoned under European pressure, of Liaotung. The credit that he claims therefore for Japan on account of her not having obstructed America in the Pacific he must also extend to America in respect of Japan's annexations in the Far East.

No evidence can be brought forward of the United States having obstructed Japan in the past but Mr. Tokutomi thinks that since the war period began he has evidence of American obstruction inspired by a desire to monopolize opportunities in China. He says that though she signed the Ishii-Lansing Agreement America is behaving in China as if the special position which that Agreement recognizes belonged to her and not to Japan. He offers no evidence and we can only wonder what he has to show on the American side to compare with the 21 Demands, and the extensive concession-buying activities of Mr. Nishihara. To the Western mind these actions suggest a policy of monopolization and interference more strongly than anything else that has happened in China in the last 20 years, and one of the puzzles of the foreign observer is the way in which Japanese politicians and publicists discuss Chinese and Japanese questions and leave out of their survey such important matters as the 21 Demands.

"As part of her Far Eastern policy America has had her eye on Siberia," says Mr. Tokutomi, and he points to the Root Mission to Petrograd and the Stevens mission to reorganize the Siberian railway. Mr. Root's journey to Petrograd was undertaken as an earnest of American sympathy with the Kerensky republic and to arrange, if that were possible, means by which America might assist Russia to keep her place in the fighting line. The Kerensky republic fell, Russia became a prey to Bolshevism, and there was an end of the hopes that had inspired the Root mission. The Stevens mission seemed to Americans to be sent to Siberia simply because the reorganization of the railways there was a vital need of the war and America with her experience and resources was naturally the Power to undertake the duty of performing this particular piece of war work. In Mr. Tokutomi's mind this simple and aboveboard arrangement seems to connect itself with Mr.

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Harriman's grandiose dream of a round the world railway linking Alaska with Siberia and with Mr. Knox's plan for the neutralization of the Manchurian railways. There was no such connection. The sole purpose of Mr. Stevens and his assistants was the necessary and temporary reorganization of a railway system which was vital to the cause of the Allies and which had fallen into complete disorder. Finally, Mr. Tokutomi accuses America of having induced Japan to send troops to Siberia and then with having withdrawn her own troops without consulting Japan. Mr. Tokutomi is not ignorant of the facts of Siberian intervention, that the United States sent 7,000 men and that Japan sent ten times that number, and that the United States offered no objection and in no way obstructed Japan in the far-reaching arrangements which she made to protect her own interests in Siberia.

When we get the facts before us where is the evidence that America pursues an aggressive and monopolistic policy? What action of the American Government has interfered with Japan's recognized rights or with China's integrity and independence? The Japanese Government has not had to offer any protest regarding any action of America or to address inquiries to Washington. The Consortium, which is a typical example of American policy in regard to China. is an international instrument. Its purpose is not to obstruct Japan but to take her in on an equal footing. If obstruction, if an exclusive, monopolistic policy had been contemplated what was to prevent American financiers from taking a leaf out of Mr. Nishihara's book? Americans are of opinion that their policy in Siberia and in China during the period mentioned by Mr. Tokutomi has been directed solely by the desire to co-operate with other countries who have interests at stake, and particularly with Japan whose special interests have been recognized by a formal agreement. The interpretation which Mr. Tokutomi places upon it can only be sustained if we take as our starting point the position that Japan has exclusive rights and interests in China and Russia. That position has not only not been taken up by the Japanese Government; it has been again and again formally disclaimed. We suggest that the most valuable service that Mr. Tokutomi could render to an understanding of the situation would be a definition of the position which he thinks Japan should be entitled to occupy. As things are his argument seems to be that of Sinn Fein—"ourselves alone." How can such a claim be reconciled with international facts? How can it be made good without war?—"Editorial," *Japan Advertiser*.

Assimilation of Japanese

Some Americans like Mr. Harding, the Republican candidate for the Presidency, advance the alleged unassimilability of the Japanese as a reason why they should be excluded. Are they truly unassimilable? The fact is that the Japanese immigrants are eager to get assimilated to America, and their motto of daily life is "America first." It is true that some of the Japanese stick to their native customs and manners, but the majority earnestly desire to obtain the right of naturalization and become American citizens. The plea of unassimilability simply reveals the fact that the Japanese immigrants are denied the opportunity to become assimilated. As a matter of fact, the New York *Nation* is calling upon the anti-Japanese agitators to reconsider their attitude, while the New York *World* declares the anti-Japanese utterances of Mr. Harding are only designed to secure votes. The *Nation's* plea on the necessity of abolishing racial discrimination and its condemnation of the theory of white supremacy remind us of the spirit of the true Americans at the time when America was established. It is very fortunate that such sound opinions should be expressed in America, and we have no doubt that they will have a great effect in smoothing the Japanese-American relations and in appeasing Japanese sentiment toward America.—*Tokyo Nichi Nichi*.

America's True Self

(by Dr. Egi, member of House of Peers).

The Japanese-American relations are apt to be beclouded of late, and a crisis is sometimes reported. When one reflects on the initial stage of Japanese-American

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diplomacy, one finds a certain community of interests between the two countries, and if America returns to her true self, all misunderstandings between them will be dissipated and the pending questions settled.

The question as to whether the proposed anti-Japanese law is possible from the legal point of view is of great importance. In my opinion the proposal is clearly at variance with the constitution of America.—*Japan Advertiser.*

American Shipping

The shipping law of America is, in a sense, one of expediency; it is merely designed to win popularity. The usual tactics of American statesmen are to make a big proposal without reflecting whether it is possible.

It is usual for shipping to be severely hit after a great war, owing to the increase in tonnage and the decrease in cargo. It was in America that the merchant tonnage increased to the greatest extent during the war, and it is natural that she should now be suffering from the excess of her tonnage. Perhaps the only merit of the new shipping law of America is that her people can console themselves by thinking that it will enable the maintenance of her gigantic fleet of 12,000,000 tons.

But special temperament and ability are necessary to shipping. Only seafaring people can be successful in this trade. As there are many comforts and luxuries to be obtained on land in America, perhaps very few Americans will desire to take to the sea. But American tonnage is excessive. If America cannot employ it by herself, there is only one alternative for her. It is to co-operate with other seafaring nations such as Japan, Great Britain, and North European countries. Her policy of exclusion is wrong.—*Kokumin.*

Immigration a Federal Issue

It seems that Mr. Stephens, Governor of California, is in conference at Washington with Mr. Colby and Mr. Morris with regard to the anti-Japanese question. We wonder with what souvenir he will return to California, and this is a matter for serious concern to us.

It is true that Mr. Stephens is a moderate statesman, but it is impossible for a Governor of California to oppose the anti-Japanese agitation unless he has an unusual amount of moral courage. In spite of the fact that Mr. Stephens did not at first sympathize with the movement of Mr. Phelan, he sent a letter to Mr. Colby just before the Democratic Convention urging the Federal Government to enact a drastic law in order to renounce the Gentlemen's Agreement and to exclude all the Japanese from America. While Mr. Phelan and his friends urge the exclusion of the Japanese by the political machinery of California, Mr. Stephens advocates the adoption of an anti-Japanese measure by the Federal Government. Now that Mr. Phelan's plan is progressing steadily, Mr. Stephens cannot but endeavor to realize his advocacy. This is natural, but it is doubtful what degree of success he will be able to achieve.

In our opinion, Mr. Stephens's plea that the Japanese issue, an international question, should be settled by the Federal Government is more reasonable than the stand of Mr. Phelan and his friends. If the exclusion of Japanese is really unavoidable in the present state of affairs in America, though the present restriction of Japanese immigration is considered sufficient, concessions on Japan's part are not entirely impossible. It is questionable, however, whether this will prevent the enactment of the proposed anti-Japanese law in California.

The Japanese should expect that it will still be a long time before an amicable settlement can be reached and that there will be many complications before that is possible.—*Tokyo Asahi.*

Famine in China

The famine in China is a great humanitarian question, and all peoples without distinction of nationality should try to give aid to the Chinese sufferers. The foreign promoters of the relief plan in China may include Japanese, but we hope that the Japanese officials and people at home will raise a relief fund for the benefit of the Chinese. The Japanese ought to have taken the lead in organizing

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the relief movement, but now that the movement has been initiated by foreigners, the Japanese should take steps to assist. This is a duty which they owe to the Chinese sufferers both in the interest of humanity and in view of our friendship with China.

The proposal to dredge the Yellow River by raising a foreign loan of $200,000,000 is good enough. This is necessary not only for relieving the sufferers but for the promotion of China's industrial and agricultural interests. Various foreign countries also stand to benefit from the proposed enterprise, and Japan is among those which will receive the greatest benefits. For fear of a possible famine the exportation of rice from the rice-producing centers of China is prohibited, and Japan cannot obtain supplies from that country. But if the valley of the Yellow River is converted into rice fields, China will be able to export the cereal, and the dredging of the river is important in regard to the food question of this country. Apart from the question of relieving the famine sufferers, the proposal is worthy of special attention on the part of the Japanese.—*Jiji.*

The Sunday School Convention

The question of providing accommodation for over 1,000 foreign visitors to attend the Sunday School Convention here has now been nearly settled, and we are glad to learn that sufficient provision will be made to prevent them from being subjected to any particular inconvenience. While hoping for a successful conclusion of the Convention, we wish, though rather selfishly, that the visiting religionists will inspect the state of affairs in this country not only from a religious but from all other points of view and thus go away with data corrective of the misunderstandings which obtain in the Occidental countries. The citizens of Tokyo and other cities that may be visited by the religionists should pay them due respect and endeavor to give them every facility.

Christianity is so much the religion of civilized countries that Christendom practically means the civilized world, and even non Christians should pay due respect to this religion. The Christian missionaries have done invaluable service in transplanting civilization to the barbarous regions of the world, and importance should be attached to their position in the world. At a time when the thought of the people is restless, it is necessary that religion should be encouraged in order to stabilize the mental attitude of the people. It is essential, however, that the greatest care should be taken in selecting a religion, and all superstitions clearly prejudicial to the interests of society, such as Omotokyo now in vogue, should be excluded. We do not say that Christianity is the only sound religion, but we are convinced that the prosperity of such religion is necessary for the stabilization of popular thought and for the exclusion of superstitions. For these reasons let us pay particular respect to the World Sunday School Convention.—*Jiji.*

An OpenLetter to the Congressmen

By MIDORI KOMATSU

(The writer of this article graduated from Yale Law School as LL.B., and studied jurisprudence at Princeton under Professor Woodrow Wilson. On returning to Japan he entered the diplomatic service and later acted as Director of Foreign Affairs in Korea. He afterwards entered journalism.)

Your visit will be of short duration, but you have already met and conversed with important members of the Japanese community in every field of life, and seen enough of Japanese habits and customs to form a correct view of Japan and things Japanese. Knowing as we do the position which you occupy in the field of thought in your country, I have no doubt but that your visit to us will result in bringing still closer the two nations.

There is no need to repeat the history of the intercourse of Japan and America, but I feel bound here to touch upon one fact, that of Japan being an earnest follower of American culture.

America is a country which not only introduced Japan to the world for the first time, but also in the fields of education, communications, monetary system, and in other important fields she has constantly led Japan ever since. How Commodore Perry and Townsend Harris constantly worked on behalf of Japan is a fact of

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common knowledge. That Mr. H. W. Denison was in the Japanese Foreign Office as adviser, that Dr. David Murray laid the foundations of the Japanese educational system, and that Mr. S. W. Bryan initiated the postal system, are facts which are well known to every one. Baron Yamakawa, President of the Tokyo Imperial University, is a graduate of Yale.

If you compare the monetary systems prevailing in Japan and America, you will find that the Japanese system is one not copied from Europe but modelled on the system of America.

You may wonder at the existence of yellow journalism in Japan, but I would say as an explanation of this fact that Japan in her eagerness to import things American imported this also. It is very sad to reflect on this, but be it stated and understood without mistake that the growth of yellow journalism in Japan was not natural, but a blind imitation of the Hearst press. The fortunate thing is that, as in America yellow journalism is discredited, so in Japan that form of journalism is equally discredited.

At the time of this recrudescence of anti-Japanese feeling in California in connection with the immigration question, there is grave misgiving about American justice and humanity among the Japanese intellectuals, but it is at the same time recognised that California is a mere unit of a federation of states and that the attitude taken by the Californians in regard to this problem is one by which the attitude of all the other states can never be judged with justice. Sufficient cognizance is given to the facts that the anti-Japanese movement in California is not directed to the Japanese immigrants alone but is one directed to all, including European immigrants, and that many of those at the back of this movement are men of mixed motives, having an axe to grind. When it is considered that, as Professor H. H. Powers, formerly professor of Stanford University pointed out, the Californians fear and hate the Japanese immigrants because of their virtues, not their vices, if the Japanese immigrants work harder and cheaper and produce more than the white working men, it will be seen that the anti-Japanese movement is not a thing for Japan to be ashamed of.

When America at the time of her opening the doors of Japan promised to welcome Japanese, she did not mean that she would welcome Japanese immigrants and lease land to them, but that she would welcome Japanese business men and students. Therefore we cannot as a right denounce the Americans for their exclusion. Once America is convinced of the disadvantages of the Japanese remaining in any of her territory the only way open to Japan would be to recall those immigrants forthwith.

Some of you may have heard it said of Japan that she has designs on China, but it must not be forgotten that the problem of how to deal with China is surrounded with more difficulties than the problem of how to deal with Mexico. The Frenchman, Gustave Rodrigues, in his work called "The People of Action" prophesied America's annexation of Mexico and Canada for reasons of national defence. Apart from Canada, we cannot bring ourselves to believe that America has sufficient chivalrous spirit to intermeddle with the affairs of such a country as Mexico merely for altruistic reasons. Japanese relationship with China is like America's relationship with Mexico. To say that Japan has dark designs on China is as false as to say that America contemplates annexation of Mexico. Japan is not so foolish as to dream of touching China.

Some of you may have heard the cries for a Monroe doctrine for the East. To be candid, Japan is averse to further foreign intervention in the affairs of the Asiatic continent for reasons of self-defence as America is to European intervention in South and Mid-American states for the same reason.

Needless to say, the circumstances attending the relations between Japan and China are different from those attending the relations of America with other American states. America is a rich country, and can take upon herself without the assistance of others the task of developing the American continent, while Japan, being herself poor, and moreover with neighbours whose level of culture is anything but high, cannot hope ot

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introduce order throughout the East, raise the standard of its civilisation and expand the trade to any appreciable degree, singly, and without the co-operation of America and European countries. There is especially a need for the assistance of countries which have no territorial ambitions in the East, such as America, England, France, and so forth. Once China is restored to order and government is securely established, not only China herself but Japan will benefit by the change. That China looks askance at Japan is because she fears Japanese intervention in favor of either of the two opposing factions.

As regards the salvation of China nothing is more urgent than to put Chinese finances on a sound footing. If China is reorganised financially, one can count upon an enormous development of her trade. But Japan cannot undertake the task of restoration of China singly. This is why Japan is asking for the co-operation of England, France and especially of America.

The relations of Japanese and America have been cordial in the past. In the future, no doubt, there will be differences of opinion but we need not be alarmed by them. Even brothers sometimes fall out because of differences of taste. It is certain that the mutual attachment of the two countries will never be impaired by those incidental divergences.—*Japan Advertiser.*

Japanese Manners Suffer Criticism

The committee on etiquette of the Alliance for Improving Living Conditions, at a meeting Monday afternoon in the Education Museum in Ocha-nomizu, Tokyo, decided that brides, in being given in marriage, should be accompanied with what is called "Jisan Kin"—a bridal fortune as a gift to the bridegroom. The committee also passed a resolution to the effect that Japanese manners used in associating with foreigners should be improved.

Among the committee members present were Mrs. Utako Shimoda, Viscountess Hisaka Motono, Mrs. Chikako Sakurai, Dr. Yayoi Yoshioka, Mrs. Haruko Hatoyama, Mrs. Tsuneko Irisawa, Mrs. Setsuyo Sakurada, Mrs. Kikuye Muramatsu, Mr. Sakuzo Yahagi, Mr. Ichimin Tagao, Mr. Kaku Norisugi, Mr. Kingo Homori, Mr. Kojiro Hama, Mr. Yoki Majima, Mr. Osamu Miyata, Mr. Yano, Mr. Togo, Mr. Nakayama, Mr. Noguchi and Mr. Tanabashi. Nearly all these men and women are educators of note or connected with educational work.

The suggestion to make 30 per cent of an annual income a standard sum to be expended for the marriage of the daughter of a middle or lower class family was approved. It was also suggested that the bride should save her money as much as possible, instead of spending it altogether for the marriage ceremony, and bring the savings to her new home.

Regarding the improvement of manners toward foreigners, much criticism was made in the committee about the behavior of the Japanese people by Viscountess Motono, Mrs. Mizono, and others, who have been in foreign lands so much. It was pointed out that the Japanese do not know table manners, that school students are discourteous in street cars, and that whenever distinguished foreigners visit Japan, geisha dances are given which only make foreigners disgusted with this country.

The practical question of how to improve the manners of Japanese in associating with foreigners will be further discussed in detail by a sub-committee composed of Madam Muramatsu, Mr. Norisugi and Mr. Tanabashi.—*Japan Advertiser.*

Marine Orchestra Plays for Chorus

The orchestra of the Japanese Naval Band has been loaned to the World Sunday School Convention and is now practicing with the big Sunday School Chorus. The orchestra was granted permission to play for the convention by the Minister of Marine, Admiral Kato, who was personally approached by a convention representative.

The orchestra consists of 20 players. It will appear at four of the nine evening programs at Convention Hall and will on those evenings accompany the big Convention Chorus and also play some special numbers. The chorus will

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furnish music at six of the nine evening programs.—*Japan Advertiser.*

Tokyo to Have Police to Help Foreigners

English speaking policemen will be established in a special bureau in each police district of the city in order to give every aid to foreigners, according to a decision of the police authorities here. The growing number of foreign visitors and residents is given as the cause. These police will also keep close watch over movements of suspected Bolsheviks.

One hundred licensed interpreters are being sought by the metropolitan police bureau, who will be attached to the reception committees appointed to welcome delegates to the World Sunday School Convention here next month.—*Japan Advertiser.*

The Californian Question

The Political Affairs Investigation Committee of the Kenseikai met at the party's headquarters on the 29th ultimo at 2 p.m. to discuss the questions pending between Japan and America, there being some thirty leading members present. At the outset Mr. Makino Magotaro, who recently returned from America, explained the anti-Japanese situation prevailing in that country, and then an exchange of views took place as to how best to cope with the situation. Mr. Egi stated that it was clear that the Landownership Bill in California violated the American constitution, but all the Japanese residents whose interests were menaced by it could do was to file a suit in the Supreme Court to get such legislation declared unconstitutional. As for the Japanese Government, the only alternative left it would be to try to prevent the threatened contingency on the ground that it was in contravention of the treaty existing between the two countries. If its efforts in this direction were fruitless, Japan could still lay her case before the Arbitration Court, but it was open to doubt whether it was advisable to take this step. At least the point required careful study.

Mr. Tanaka took the line that the anti-Japanese question in California was too serious in its effects to be treated as a local problem. If it was viewed in the same light as the school and landownership questions which arose some years ago, they would have to regret their mistaken view at leisure in future. The urgent need of the moment was that the Japanese nation should form a firm determination, and endeavour to bring anti-Japanese Americans to a sense of the mistakenness of their course of conduct by means of the so-called national diplomacy. Mr. Mochidzuki also expressed his view as to the methods of investigation into the anti-Japanese situation in California.

Finally, Mr. Hashimoto offered a detailed explanation as to the effect which is destined to be produced upon Japanese shipping by the enforcement of the new Shipping Law in America. After a a debate it was agreed that a special committee should be appointed to investigate the Californian and the Jones Act questions, while devising proper methods of meeting the situation.

California Question Is Due Chiefly To Misrepresentation

So Says Dr. Poole

The California Question is partly the result of race prejudice, partly of misrepresentations so often made that they are credited and partly the fault of the Japanese, themselves, in the opinion of Dr. W. C. Poole, of Christ Church, London, one of the prominent delegates to the recent Sunday School Convention. Dr. Poole does not speak on the Californian Question as a Londoner, however, but as a Californian, having lived for many years as a resident of Oakland.

That there is something of race prejudice in the matter he concludes from observing the complacency with which Californians view what they object to in Japanese if done by others. For instance, he points out, there is no California objection to Chinese communities, perpetuating Chinese customs and smells, while Japanese communities are objected to as demonstration of the non-assimilability of the race.

Contrary To Fact

The usual charge against the Japanese of lowering the economic and moral tone

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of the communities in which they live, Dr. Poole finds, as the result of a careful, scientific investigation, is not borne out by the facts, but continues to be repeated in spite of the facts. He, with others, investigated the charges into the undesirability of the Japanese as residents, taking a community largely inhabited by Japanese, another in which Italian immigrants predominated and another largely American and compared them in terms of criminal court record, establishment and support of vice districts, support of the liquor traffic and records of the probation officers. The committee investigating found that on each count the Japanese community made a better record than either of the others, namely that in the Japanese communities in California there is less crime, less support of vice and less drinking than in Italian or strictly American communities where the investigation was carried on, while the Japanese showed greater interest in the education of their children and were as a class more diligent and provident than their neighbours.

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The Japanese, however, in Dr. Poole's opinion, have been less rigorous than they might have been in their enforcement of their share of the Gentlemen's Agreement, having permitted an emigration to Mexico that meant eventually an emigration into the United States, while the matter of "Picture Brides" has been regarded by Californians as an evasion of the agreement. The Japanese, too, have broken the spirit of the Anti-Alien Land Law by acquiring property in the names of their infants, property which to all practical intents and purposes is that of the non-eligible parents.

The recent Sunday School Convention, says Dr. Poole, is of tremendous significance in that it has laid down a basis for a better understanding between the East and the West. "While distance lends enchantment to the view, in some matters," he says, "it certainly disturbs the perspective when it comes to racial estimates and appreciations.

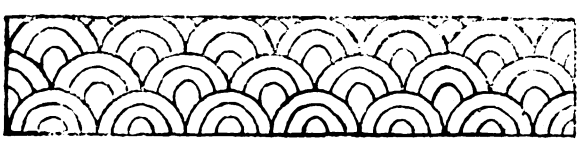
"As a result of the convention, the opportunity was afforded for conversation and counsel, and the more people are face to face the more they are inclined to grow tolerant.

"It may be that Western civilization has passed through the particular stage in which Japan finds herself today, and a reference to history in its record of racial evolution ought to create on the part of the West a broader tolerance.

The Desire To Learn

"I am very much impressed with the fact that many of the leaders in Japan are most diligent in their search for ultimate truth. Dissatisfied with what they have they are very eager to assimilate Western ideas in the hope of making quicker progress to the final goal. I would add, however, in perfect frankness, that the glamour of a purely material civilization which has exercised its fascination over the Western mind for the past half century is being dispelled in Japan. It would seem that here they are groping for the truth that enlightenment and truth must be coexistent.

"My farewell message to Japan," says Dr. Poole in conclusion, "is a word of deep appreciation of the many courtesies shown me and a new sense of the oneness of mankind."—*Japan Times and Mail.*



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A REPORT ON FOREIGN TRADE

(By the Department of Commerce and Agriculture)

Resumé.—From January-September, 1920, the figures for Japan's foreign trade are as follows: Exports, ¥1,622,046,000 and imports ¥2,015,243,000, the total being ¥3,637,291,000. Hence the excess of imports over exports was ¥393,197,000.

If these figures are compared with those for the preceding year we find the increase to be: Exports, ¥244,476,000 (or 17.8%) and imports ¥430,421,000 (or 27.2%); the total increase for both was ¥674,899,000 (or 22.8%), and the excess of imports over exports was ¥185,945,000 (or 89.7%). The indications show a tendency toward a gradual diminution in the amount of exports and imports since the recent break in the money market. The extraordinary and disproportionate decrease in imports as compared with exports is especially noteworthy since the break.

Nature of export trade.—Now let us scrutinize the tendencies in trade as regards articles of import and export.

Of the twenty-eight leading articles of export an increase, compared with the same season of the preceding year, is noted in cotton fabrics, silk goods, cotton thread, refined sugar, porcelain ware, toys, coal, tape for hat making, lumber, glass and glass ware, hosiery and knitted goods, waste silk, cement, tea, buttons, matches, hats, paper, and rice. Of these, those showing a remarkable increase are: cotton fabrics (¥63,335,000), silk goods (¥45,275,000), cotton thread (¥38,307,000), refined sugar (¥11,303,000), porcelain ware (¥10,820,000), toys (¥10,152,000), coal (¥9,815,000), tape for hats (¥9,094,000), lumber (¥7,993,000), glass and glass ware (¥6,081,000), hosiery or knitted goods (¥4,860,000), waste silk (¥4,369,000); white cotton fabrics, silk goods, refined sugar, coal, etc. have gradually decreased since the recent depression. There has been an increase in the exportation of cotton thread and toys, the former due to the slump in price and restrictions on exportation and the latter due to special conditions: For instance, at the Christmas season toys and Christmas goods are in great demand.

Again, let us notice the twenty-eight leading articles of export, as compared with figures for the same season last year. Raw silk shows a striking decrease, and also beans of all kinds, copper (lump and bar, starch, woollen fabrics, zinc (lump and bar), leatherware, beer and iron (rods, bars and plate).

Of these, those showing a striking decrease are raw silk (¥40,114,000), beans of all sorts (¥16,710,000), copper (¥13,103,000), starch (¥5,745,000) and woollen fabrics (¥3,183,000).

But the decrease, even in raw silk, is mainly due to the fluctuation in the price since the financial panic and as to beans, copper, starch and woollen fabrics, these would naturally meet with more or less decrease after the great war.

Imports.—Of twenty-eight principal kinds of imports, those showing an increase in amount are cotton, wool, iron (wire, rods, plates), rape cakes, beans of all sorts, cubic nitre, sugar, woollen fabrics, leather ware, machinery, pulp, coaltar, dye-stuffs cotton fabrics, hides, hemp of all sorts, rails, coal, iron nails, caustic soda, soda ash, iron tubes and petroleum. Among these, those showing a remarkable increase are: cotton (¥173,663,000), wool (¥65,346,000), iron (wire rods, plates) (¥51,889,000), rape cakes (¥35,973,000), beans of all sorts (¥19,056,000), cubic nitre (¥12,252,000), sugar (¥11,779,000), woollen fabrics (¥10,485,000), hides (¥8,201,000), machinery (¥8,082,000), pulp (¥6,506,000, coaltar (¥5,838,000).

In noting which articles have increased in amount among the imports, we find such are mostly raw materials, fertilizers and machinery. In consequence of the favorable market since the great war, frequent orders were sent abroad, and these orders are being successively filled since the spring of this year. Hence, imports show a striking increase.

This means that hitherto importation was not in a satisfactory condition by reason of the restrictions on exports in the countries producing these and for some other reasons (for example, fabrics and machinery and coaltar dyes were under the ban). Except for special cases, the figures mostly indicate a gradual decrease in imports after the financial panic. And again among our twenty-eight principal articles of import, those showing a decrease in amount compared with the same season of the previous year are rice, iron (lump and bar), ores, copra, raw rubber, paper, lead (lump and bar).

Of these, those indicating a striking decrease are rice (¥122,579,000), and iron (lump and bar) (¥9,742,000). The sudden decrease in rice was due simply to the good harvest of the previous year; while the decrease in iron (lump and bar) was entirely due to the inactive state of the iron industry.

Sudden decrease in ratio of imports.—In a word, the amount of foreign trade during this fiscal year, compared with that of the same season of the previous year, shows an increase in amount both of exports and imports; now this was entirely due to increase in amount of exports and imports during the most prosperous season (from January to May). After that, through the break in the money market and for other causes, the amount of both imports and exports gradually decreased. Moreover, in the prosperous season above mentioned, the increase in the ratio of imports to exports is very remarkable, though the excess of imports had been increasing month by month, yet since June, a decrease in this ratio has been very noticeable. Now if this tendency should continue might not excess of imports over exports hereafter be reduced?

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THE YAMATO SOCIETY AND THE JAPAN MAGAZINE

[Arrangements have just been made between the Yamato Society and the Japan Magazine, to the effect that a part of the Magazine shall be used as the Society's organ. Let us introduce to the reader the objects to the Yamato Society.]

OBJECTS OF THE YAMATO SOCIETY

"THE military achievements of Japan in the last twenty years have done much to make the world appreciate and acknowledge the intrinsic worth of the Japanese nation. It is, however, doubtful whether the other nations find in us many other things to admire besides our military excellence. Some of them, indeed, without fully investigating their deeper causes, have entertained serious misgivings as to the probable consequence of our military successes. The continual occurrence of anti-Japanese movements in the various States of America and in the dependencies of Great Britain and Russia, countries with which Japan is most intimately connected, has been chiefly due to this want of knowledge as to the real state of affairs in Japan, the progress in the arts of peace, in science, literature, art, law and economics.

"Japan has a brilliant civilization of which we may justly be proud. In fine art, we have painting, sculpture, architecture, lacquer-work, metal-carving, ceramics, etc.,—all of striking quality; in literature, our poetry, fiction and drama are worthy of serious study; in music and on the stage our progress has been along lines which accord with the development of our distinctive national character, and is by no means behind that of Europe.

"Europeans and Americans, however, have failed as yet to appreciate the essential worth of Japan's civilization. Some foreigners, it is ture, speak highly of Japanese fine art, praising Japan as a country devoted to art; but the works that they admire are not always essentially characteristic of Japan, nor are they representative work of Japanese fine arts. The number of foreigners aware of the existence of an influential literature in Japan is extremely limited.

"For such regrettable ignorance, however, we can blame no one but ourselves; for we have made very little effort to promote the appreciation of our civilization by other peoples. If Japan, in her eagerness to learn the best of European civilization, continues to disregard the necessity of making known her own civilization to peoples abroad, the world's misconception of Japan will forever remain undispelled. It is our duty, indeed, to demonstrate to the world the fact that Japanese literature and art have foundations not less deep than those of our Bushido.

"On the other hand, we must have the broadness of mind to recognize and correct our faults, so that we may make ours a civilization that will compel the admiration of the world. Whether or not European civilization, which we have to some extent adopted, is really good for the wholesome development of our nation is a question which still awaits our mature consideration. In order to enjoy unrestricted the future possibilities of the world, we must look at things not only from a national, but also from a worldwide point of view, abandoning the present Far Eastern exclusiveness and endeavoring to improve our position in the family of nations not by military achievements but by pacific means. This is, indeed, the surest way to make Japan one of the First Powers both in name and in reality.

"To accomplish the above purpose is no doubt a task of no small magnitude and one which will require a great deal of time and labour; but as our conviction is that we should not hesitate because of difficulties, so we have undertaken the organization of this Society to help towords the attainment of this ideal."

RULES OF THE YAMATO SOCIETY

Art. I. The Society has for its object to make clear the meaning and extent of Japanese culture in order to reveal the

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undamental character of the nation to the world ; and also the introduction of the best literature and art of foreign countries to Japan so that a common understanding of Eastern and Western thought may be promoted.

Art. II. In order to accomplish the object stated in the foregoing Article the Society shall carry on the following enterprises :

1. Publication in foreign languages of works relating to various branches of Japanese history.

2. Translation of Japanese literary works.

3. Publication in foreign languages of works of Japanese literature and art.

4. Publication in foreign languages of periodical relating to Japanese literature and art.

5. Such steps as may be necessary for the introduction into Japan of the best literature and art of foreign countries.

6. Exchange exhibitions of foreign and Japanese art objects to be arranged between Japan and other countries.

7. Investigation and application of means necessary for the maintenance and improvement of Japanese art.

8. Despatch to foreign countries of qualified persons for the study and investigation of important matters relating to or arising out of the purposes of the Society.

9. Investigation and application of means necessary for the improvement of the customs and ideals of the Japanese people in general.

Art. III. A standing Committee shall be elected by the members.

Art. IV. The Standing Committee shall have power to appoint or dismiss a Secretary and clerks.

Art. V. Candidates for membership of the Society shall be recommended by the Society.

Art. VI. The expenses of the Society shall be defrayed out of the revenue derived from the contributions of members and of persons interested in the work of the Society, from the sale of publications and from other miscellaneous sources.

Art. VII. Meetings of the Society shall be held as occasion may require.

Art. VIII. The Standing Committee of the Society shall submit to the members once a year an annual report of the revenue and expenditure, accomplishments, and condition of the Society.

MEMBERS OF THE YAMATO SOCIETY :

Shigenobu Hirayama, President of the Red Cross Society, Japan.
Baron Hisaya Iwasaki,
Baron Koyata Iwasaki,
Partners of the Mitsubishi Goshi Kaisha, Tokyo.
Chozo Koike, Director of Mr. Kuhara's Head Office, Tokyo.
Fusanosuke Kuhara, President of the Kuhara Mining Co., Tokyo.
Viscount Nobuaki Makino, Member of the House of Peers.
Shigemichi Miyoshi, Director of the Mitsubishi Iron Manufacturing Co., Tokyo.
Jokichi Takamine, President of the Takamine Laboratory, New York.
Sanae Takata, Member of the House of Peers.
Seiichi Taki, Professor of Art, Imperial University, Tokyo.
Marquis Yorimichi Tokugawa, Member of the House of Peers.
Yuzo Tsubouchi, formerly Professor in Waseda University, Tokyo.
Kazutoshi Uyeda, Director of the Literary Department, Imperial University, Tokyo.
Baron Kenjiro Yamakawa, President of the Imperial University, Tokyo.
Takuma Dan, Director of the Mitsui Bussan Co., Tokyo.
Baron Toranosuke Furukawa, President of the Furukawa Mining Co. and the Tokyo Furukawa Bank.
Shigezo Imamura. President of the Imamura Bank, Tokyo.
Junnosuke Inoue, President of the Bank of Japan.
Baron Kumakichi Nakajima, Director of the Furukawa Company.
Seizaburo Nishiwaki, President of the Nishiwaki Bank.

MEMBERS OF THE STANDING COMMITTEE :

Shigenobu Hirayama. Sanae Takata.
Shigezo Imamura. Seiichi Taki.
Chozo Koike. Kazutoshi Uyeda.
Shigemichi Miyoshi.

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